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Peltier case reveals double standard in the justice system

by Jean La Rose, First Nation Messenger



In Indian Country, there are events that serve as constant reminders that we still have a long way to go to be treated fairly on Turtle Island. There was the shooting death of Dudley George, where calls for an independent inquiry have never been answered. The shooting deaths of a mother and her child in Tsuu Tina and another young man in Whitehorse are other reminders that we suffer more harshly from the justice system than others.

Another such travesty of justice is the continued imprisonment of Leonard Peltier for the incident at the Pine Ridge Reservation in 1975. Leonard was charged, convicted and imprisoned for the shooting deaths of two FBI agents. However, over time, it's been shown that there's no proof that he ever fired the shots which killed the officers. Furthermore, his extradition from Canada wasn't even legal. It was secured under false pretenses, with affidavits containing fabricated and false information.

We all remember the case of David Lamont and Christine Spencer, the two Canadians who were convicted in Brazil of kidnapping a wealthy businessman and forcibly confining him, all in support of a revolutionary group in Brazil. The Canadian government fought for their release, even after it was proved that they were in fact guilty and they had admitted to the crime. Lloyd Axworthy, the minister of Foreign Affairs, and other ministers such as Allan Rock and Anne McLellan all lobbied publicly and privately for their release. The Government of Canada actively supported their transfer to a Canadian prison to

complete their jail terms (they were released from prison a few days after their transfer from the Brazilian jail). Then there was the on-going campaign to prevent convicted murderer Stan Faulder from being executed in Texas for the murder of a woman in 1975. Some of these ministers, if not all, were involved in every effort to save his life.

This is where First Nations citizens really have to question the scales of justice in Canada when they are involved. When was the last time these crusaders for the rights and freedoms of the unjustly accused or the unfairly treated spoke in defense of Leonard Peltier? The courts have recognized that Peltier was illegally extradited but the Canadian government has never so much as recognized that fact, much less done anything to correct the injustice. It's time we spoke out about Leonard Peltier and his case. The government must act if we are ever to believe that the law of the land applies equally to First Nations citizens and non-Aboriginal Canadians. Only when the government puts as much effort in securing his release as it did for Lamont and Spencer and in attempting to prevent the execution of Faulder will we believe that there is justice for us in Canada. Until then, it's fair to say that the law has two standards, one for First Nations and another for the rest of Canada.

Lloyd Axworthy's phone number is (613) 995-1972 (e-mail address: axworthy.l@parl.gc.ca), Anne McLellan's phone number is (613) 992-4621 (e-mail: McLellan.a@parl.gc.ca) and Allan Rock's phone number is (613) 941-1266 (e-mail: rock.a@parl.gc.ca). Let them know what you think about this case. If we speak as one, we will make a big difference in correcting this travesty of justice.

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First Nations veterans continue to fight for benefits

The Assembly of First Nations held a gathering of First Nations veterans from across Canada in Winnipeg from August 25 to 27, 1999. The intent of the gathering was to provide veterans with an opportunity to meet and discuss issues of concern amongst themselves with First Nations leadership and government officials.

Phil Fontaine, AFN National Chief, stated in his address to the veterans and guests at the closing ceremonies of the gathering, "You are some of our most honoured men and women for your service to the First Nations and Canada as a whole. The Chiefs of the Assembly of First Nations stand with you in your continued struggle for the proper recognition that you deserve."

Status First Nations citizens are exempt from military service through their treaties with the Government of Canada. Regardless of this exemption, thousands of men and women volunteered to serve in the forces during the First World War, Second World War and the Korean Conflict. As well, many other First Nations citizens served Canada during peacetime as members of the Canadian Armed Forces. Many others served with the Allied Forces, the United States.

"Our people willingly volunteered to protect this nation as honoured members of the Canadian Armed Forces and upon return from these conflicts they were not treated with the same respect as non-Indian veterans," said AFN Vice-Chief Perry Bellegarde, who holds the AFN portfolio for veterans. "Benefits that were offered to other men and women during the conflict and upon return from service were not extended to the First Nations individuals who fought alongside them."

Throughout the three days of the gathering, the veterans discussed issues associated with the compensation and benefits that are rightfully owed to them. Federal Department of Veterans Affairs officials were in attendance to hear from the veterans on these issues and address their areas of concern.

"Many of the benefits that are offered to veterans are still not being accessed by the First Nations veterans. We have barriers of language and the history of not being offered the same rights as other veterans," said Leon Fontaine from the Sapekeeng First Nation of Manitoba. "Many of us heard for the first time what we need to do to access these plans. It is very common that we are discriminated against and the government officials need to hear from us."

The veterans heard from the Saskatchewan First Nations Veterans Association who have launched a statement of claim against the government of Canada for compensation of lost benefits. This was filed in April 1999 and calls for the federal government to provide compensation to veterans and their survivors for lost benefits such as land grants, education support and family benefits during wartime.

"We decided that we had to go the route of going to the court to get these issues settled. Many of the veterans have already passed on and those that are left are getting on in years," stated Grand Chief Howard Anderson of the Saskatchewan First Nations Veterans Association. "Time is limited to settle these outstanding questions so that this issue of discrimination can be put to rest and I am glad that other veterans from across Canada may be joining our claim."



A commitment was made by veterans and representatives from across Canada to appoint regional representatives to a national body that will continue to lobby the federal government to address the issues the First Nations veterans are facing and move forward on the establishment of instruments of recognition. The veterans have asked that a national monument be constructed and a special commemorative medal be issued to all those who fought for Canada overseas.



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Westbank logs Crown land to protest government inaction

by Mark McCallum

The government has made it illegal to buy their wood, but defiant leaders of the Westbank First Nation near Kelowna say they will continue to assert their Aboriginal rights by logging Crown land in B.C. without the province's blessing.

Westbank Chief Ron Derrickson gave the order to begin logging in the Okanagan on Sept. 7, citing the Supreme Court of Canada's Delgamuukw decision. Derrickson said the ruling supports the First Nation's assertion that "title to our land has never been surrendered."

"This action was taken in direct response to the provincial government's refusal to negotiate in good faith," said Derrickson. "For months we have been attempting to get a small slice of the 7.6 million cubic metres of wood that is harvested within our traditional territory (annually). To date all we have been offered is a one time harvest of 2,000 cubic metres of blow down (and burnt) timber."

During the talks, Westbank leaders wanted 600,000 cubic metres and say the province's offer amounted to a slap in the face. Negotiations broke down after 10 months and the First Nation announced its controversial logging plans.

The province has responded by declaring a ban on any logs harvested in the Westbank operation, calling the timber "hot wood," and making it illegal to purchase the lumber.

Just how much wood is being extracted from the site is not known, but the operation is "more than just a

symbolic gesture," said Derrickson. "We have about a dozen loggers working steadily. They're logging." Westbank officials say the lumber will be used to build badly needed seniors homes on the reserve.

The announcement outlawing the wood was made Sept. 13 after inspectors from the Ministry of Forests visited the site, despite earlier warnings from Westbank leaders that outside authorities would be met by a blockade.

Two inspectors from the ministry's office were allowed to view the logging site, said Westbank officials, so the government could confirm that the logging activities met acceptable environmental standards. But, Westbank leaders maintain that any attempt to halt the logging operation by force will be met by a standoff.

Chief Stewart Phillip, head of the neighbouring Penticton band, said a security force of 50 of his members is prepared to man the blockade. And Westbank leaders say First Nations groups across Canada from as far away as Oka, have offered to join the security force.

So far, authorities have left the loggers alone, and Westbank officials say a small, peaceful encampment of youth and elders has taken up residence in the area about 20 kilometres northwest of the Westbank First Nation, a community located just across Lake Okanagan from Kelowna.

The encampment was erected to further demonstrate Westbank's traditional hold on the land, and the First Nation leaders say they want to avoid escalating any further possible confrontation. "We're not militant. We're businessmen. We negotiate," said Chief Derrickson.

By most standards, Westbank is a progressive community, which seems to support Derrickson's claim that they are far from troublemakers or militants. The reserve boasts modern malls, tourist sites, numerous stores and services, social and educational programs, infrastructure such as water and sewer, and a community police force. They have a close working relationship with neighbouring Kelowna, says Derrickson.

Westbank leaders expressed concern that the ruling NDP government may attempt to reverse its poor public image by deliberately seeking a showdown with Westbank. "We hope this is not the case," said Derrickson.



Derrickson. "We urge them to prove it by adhering to the rulings of the Supreme Court of Canada and to begin negotiating in good faith."

In a show of solidarity for Westbank, other First Nations in British Columbia have threatened to begin logging operations on Crown land without government approvals. "We have reports of at least three or four bands planning to start (similar) logging operations," said Westbank advisor Michael Geoghegan.

The Assembly of First Nations and the Union of B.C. Chiefs are publicly supporting Westbank, and the First Nation is considering taking its case before the United Nations.

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Communities to play expanded role in federal corrections

by John Copley

During the past several years the Canadian justice system has been making efforts to upgrade its information to Aboriginal Canadians and their respective communities. The Supreme Court has also asked provincial judges to consider background and heritage when sentencing Native offenders, especially for minor infractions of the law. The number of incarcerated Natives on any given day, especially when calculated on a per capita basis, is staggering. To help combat this issue, government is making changes designed to improve Aboriginal relations by creating new programs that generate a better understanding of the issues, before court, after sentencing and after sentence completion. Some of the issues being discussed and revamped include sentencing, community service work, prison housing, successful integration into society upon release, community release programs and more. One of the departments responding to high Aboriginal incarceration rates and after-prison care is Correctional Services Canada (CSC), a department headed up by Commissioner Ole Ingstrup. CSC has recently initiated a program designed to enhance the participation of Aboriginal communities by increasing the responsibilities and roles they play in the successful rehabilitation and reintegration of a convicted felon into the community.

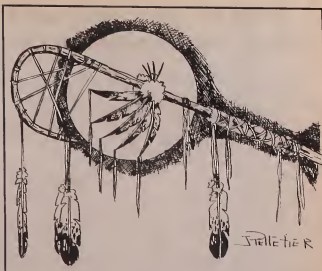
During a mid-march conference in Vancouver this past Spring, Commissioner Ingstrup said that he intended to make an effort to improve Aboriginal corrections, both in literature and in positive program development. Saying that there was "a lot" of literature on corrections, the commissioner admitted that "there is very little on Aboriginal corrections. This is unfortunate because we know from international contacts and from our colleagues in Aboriginal issues, that there are interesting events going on that are worth knowing about and sharing." At that four-day event, entitled the *International Indigenous Symposium on Corrections*, Mr. Ingstrup also commented on the large numbers of Aboriginal people that are entering the country's jails.

"While Aboriginal peoples account for three percent of the Canadian population," he said, "they now represent approximately 16.7 percent of offenders in federal correctional institutions."

Finally, Mr. Ingstrup was quoted as saying that the March symposium was "an opportunity to start rectifying the issue of a lack of communication" in Aboriginal corrections.

Since that March meeting judges have been advised, paperwork is flowing, Native Counselling Services of Alberta has signed an agreement and the CSC has initiated a new community program called *Enhancing the Role of Aboriginal Communities in Federal Corrections*. CSC offers a look at the new program via a comprehensive 12 page PDF file in the "What's New" section of their website, located at www.csc-cc.gc.ca/

The Native Counselling Service of Alberta (NCSA) agreement is with the



Solicitor General's department. The new deal will see NCSA involved in the delivery of correctional services to Aboriginal offenders in the federal jail system. The agreement falls under Section 81 (3) of the Corrections and Conditional Release Act and allows Aboriginal communities to assume responsibility for Aboriginal offenders and to take full custody of them. The deal will see NCSA counsellors supervise offenders who, if selected, will be placed in the Stas Daniels Healing Centre.

NCSA is no stranger to federal corrections. In fact, the organization is by far the forerunner in providing programs to Canadian Aboriginals locked up in federal jails. They've been working in partnership with the CSC for more than 25 years.

Commissioner Ingstrup, commenting on the new enhancement project, said that "our focus now is looking towards the community and achieving a better balance of offenders in federal institutions and in society. The Correctional Service of Canada recognizes that the strength found within Aboriginal communities is a key element in the successful reintegration of Aboriginal offenders. By working together with your communities, I want to ensure that the Aboriginal offenders who want to continue their healing journey in Aboriginal communities, find the people and tools to work with."

Commissioner Ingstrup was named Chief Spotted Eagle by Hobbema's Samson Cree Nation in 1997, during a special ceremony held to honour him for his help in establishing the first-ever Aboriginal minimum security institution. Burn and

Continued on page 16

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Fur industry in a shambles says environmentalist

by John Copley

Bob Stevenson is the Environmental Education Coordinator for the Mohawk Council of Akwesasne. He's also a member of Aboriginal Harvesters Canada and a member of the AFN and MNC Harvesters Committee. And he's upset with the way the government runs the Canadian fur industry, especially as it pertains to who qualifies for funding and the accountability process of those who get the funds.

"It's a joke, the way it's run, but let me assure you that it's no laughing matter," said an angry Bob Stevenson during a recent interview with *Alberta Native News*. "The fur trapping industry is in a shambles," he added, "and if something positive doesn't happen soon, we're going to see yet another practice that has strong traditional roots in Aboriginal culture go by the wayside."

Stevenson's concerns are not new, in fact they've been voiced several times, and by some of Canada's most notable Indigenous leaders. But despite the outcry there hasn't been much of a positive response to the concerns.

"That's because it's hard to get rid of strange bedfellows," insists Stevenson, who lays the blame for today's problems squarely on the shoulders of government, and the groups that he says "gobble up the funds like there's no tomorrow."

Stevenson, armed with numerous letters, press releases, fact sheets and figures, says the Department of Indian Affairs and Northern Development is feeding the wrong flock, neglecting Aboriginal peoples and disregarding the Native governments they purport to represent.

"The blame lies entirely with Indian Affairs and the Fur Institute of Canada (FIC)," said Stevenson, "and despite the negative feedback, they keep going down the pathway to destruction, the destruction of a way of life for our people."

Stevenson isn't alone in his complaints or concerns.

"We have had the opportunity to review the Fur Institute of Canada's proposal titled 1998/99 Communications Strategy: Implementation of Agreement on International Humane Trapping Standards," wrote AFN Grand Chief, Phil Fontaine in a letter to the Director General of Natural Resources & Environment last November. "The Assembly of First Nations does not feel that this proposal meets the needs of our membership," the letter continued. "We are therefore encouraging your department to not fund this proposal as it currently is. We encourage you to follow through on the minister's suggestion to independently fund the AFN to consult with its own membership."

An additional note suggests that as of February 20, 1999, no changes had been made to indicate that Fontaine's message got through.

A similar letter from New Brunswick Aboriginal People's Council (NBAPC) president, Betty Ann LaVallee CD, to Congress of Aboriginal Peoples (CAP) VP, Frank Palmater, asked similar questions. LaVallee asked that "all information, notices of meetings etc. pertaining to the Fur Institute of Canada and/or trapping issues be relayed through the executive of NBAPC." She was angered by some of the proposals, especially as they related to enforcement issues in the trapping industry.

"Why are we as Aboriginal people concerned about provincial enforcement officers laying charges against Aboriginal peoples who choose to exercise their Aboriginal right to the resource?" she asked. "Since when did we as Aboriginal peoples give up these rights that would require a dispute resolution mechanism? Why would we want to be part of organizations that do everything in their power to erode Aboriginal rights?"

The answer, says Bob Stevenson, is simple.

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Howl Bladus

will not support when it comes to talking and implementing rules for the fur industry. They give the money to organizations that could care less about the Aboriginal trapper. It's almost like they want us to go away but we are a hardy bunch and we will never allow that to happen."

Michael McGuire, president of the Ontario Métis Aboriginal Association (OMAA) is opposed to both the Fur Institute of Canada and the fact that the Congress of Aboriginal Peoples support them. In a letter to CAP president, Harry Daniels, McGuire writes:

"As you may be aware... I have spoken on numerous occasions with your Vice President Frank Palmater concerning trapping issues. In fact, I have informed Frank that OMAA needed funds to do consultation work on the European Agreement. I am shocked by the memorandum dated February 19, 1998 from Frank indicating that he sits on the Board of the Fur Institute of Canada. In fact, being the Chairman of the Audit and Constitution Committee of the Fur Institute of Canada, who is he going to report to, himself? This is a conflict of interest. He (Palmater) says he'd like to make a response to the Fur Institute of Canada, the Department of Indian Affairs and others. Is it the practice of the executives of CAP to respond to a committee that is made up of primarily non-Aboriginal people, something like the Federation of Angler's and Hunter's in Ontario, who oppose all forms of Aboriginal rights and any form of Aboriginal self-government?"

Stevenson explained "INAC had one million dollars for their fur program and it was to be spent on the interests of First Nations, Inuit and Métis for the 1998-1999 fiscal year. As in previous fiscal years the AFN and the Métis National Council Harvesters Committee applied for their own trapper involvement but their proposals were turned down. Instead, Canadian bureaucrats set up their own 'Fur Institute of Canada' for themselves."

Stevenson says that "although the Fur Institute of Canada has some Aboriginal members, that doesn't mean much, especially when we have our own organizations that are supposed to be representing the Aboriginal people of this country. Organizations like the Assembly of First Nations and the Métis National Council. What's the point of alienating the Aboriginal organizations that are already set up to deal with the individual memberships? How can an organization that doesn't understand Aboriginal culture, tradition or lifestyles be the ones to dictate how Aboriginal people fit into the overall scope of things? Impossible!"

Fur Institute of Canada spokespersons could not be reached by *Alberta Native News*.

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viewpoint

Fontaine invites protesters to address assembly

by John Copley

Phil Fontaine didn't win his post as Canada's Grand Chief in 1996 because he fails to understand the issues facing Aboriginal Canadians. The fact is, Mr. Fontaine not only understands the issues, but he's also lived up to virtually every commitment he's made since taking office. And despite the vocal misgivings he received from a few hecklers at the AFN/NCI summit in Vancouver recently, he's the man of the hour for many of Canada's First Nations citizens.

Let's face it, how many national leaders do you know, even provincial ones, who will walk out into a crowd of banner-carrying, flag-waving, angrily shouting protesters with a smile (albeit a nervous one) on his face and goodwill in his heart? Not many, I'll bet. But that's exactly what Fontaine did in Vancouver when the AFN's Annual Assembly was faced with an unhappy group of Native Youth Movement (NYM) members who'd decided to vent their frustrations in a public forum, regardless of the consequences to any good will being fostered by the joint Assembly of First Nations/National Congress of American Indians conference.

One of many circulating criticisms about Fontaine is that he works too close with government. How else is he to work effectively to achieve the goals of Aboriginal self-determination and self-government that most of Canada's 633 First Nations chiefs and their communities want? If you bite the hand that feeds you, it'll stop. And everyone, especially the political types, should know by now that you catch more flies with sugar than you do with salt.

So why the disruptions?

"There's really no attempt to deny anyone their participation in their organization," assured Chief Fontaine. "But, we would respect the various procedures and rules that are in place now to help guide the organization in its deliberations."

In other words, fill in the paperwork, send in the request and wait patiently for a decision. It's pretty darn difficult to meet with 40 or 50 people a day, especially when they still have concerns that need expressing. The main meeting of the year is not always the best place to get that type of work accomplished. You might alienate a few more people, pick up a few more grey hairs, even watch your blood pressure rise, but the fact remains that there are better times and better ways and better places to get a point across.

The protesters quieted their constant drumming considerably after Chief Fontaine met with the group's leaders. That's because Fontaine made arrangements to have the NYM added to the next day's agenda. The move paid off for both parties. When Youth Movement spokesperson, David Dennis, took advantage of the opportunity by blasting the chiefs in an emotional speech, he gained the admiration of many, including the National Chief. When Fontaine invited Dennis to participate, he again proved what he's said all along, that he is open to dialogue and that organized discussion is necessary to effect change. In fact, communication was the subject of several Fontaine speeches over the four day long gathering.



"We made a commitment two years ago," said Chief Fontaine, during a press conference on the second day of the AFN Assembly. "We said we would endeavour to create a more inclusive organization (and) we've taken some very important steps in that regard."

He went on to talk about some of the positive strides that have been made during the last couple of years. He spoke about the AFN's "gender equality secretariat, primarily responsible for women's issues," thus allowing everything "we do as an organization, to reflect the interests of women."

Perhaps most importantly, especially to organizations such as the United Native Nations of B.C., was the National Chief's comments about the large segment of Canada's First Nation peoples who do not live on a reserve.

"With the recent court decision on Corbiere," declared Fontaine, "it is now possible for us to extend First Nation governance to wherever our members are residing and I'm referring particularly to First Nations residents living in urban centres. We've taken some very clear steps to make this organization as inclusive as it can be."

During his short tenure as National Grand Chief, Phil Fontaine has made the right moves, and in doing so has created what appears to be a more friendly approach from government and a lot less noise from dissidents. Sure, he and the government leaders who attended the Vancouver conference heard their share of unhappiness and sometimes, unsavory comments. But even in a packed house of happy people, someone is bound to have a toothache.

The bottom line is understanding. Ever since the European brought his savagery to North America, the rage has continued to run its course. Perhaps it's time to get back to the old ways of getting things done; a little palaver is a lot easier on the throat than a lot of hollering.

For more years than this reporter cares to remember, bickering has been the order of the day. If effective change and positive beginnings are to take place in the new millennium, it will have to come through discussion, agreement and a joint effort by all of Canada's indigenous communities. The struggle has never been about one man or one organization or one of the name tags placed on Aboriginal peoples by the governments that have controlled their lives for the past 200 years or more. The struggle is about unity and acceptance and grinning when you lose the race. It's about working together for a common cause.

Fontaine's methods may appear good to some and bad to others, but he's still got lots of time left to prove himself, one way or another. Let him do it. Just remember the expression, united we stand, divided we fall. For at least the last 10 or 20 years it has been the division that's kept the indigenous peoples of this country from achieving their aspirations and fulfilling their goals.

Working together for the common cause will eventually induce common goals and it's never too late to start.

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Outside the rodeo arena, contestants from across Western Canada will compete in horsemanship and public speaking categories for the distinguished title of Miss Rodeo Canada, awarded during the CFR.

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Champion Métis dancer dies tragically

The tragic death of 18-year-old champion Métis dancer Joey Wayne Gladue has shocked the Aboriginal community. Joey, an Alexander First Nation member, will be remembered for his natural dancing ability as he amazed audiences across Canada and the United States.

Métis dancing is part of his family's heritage. His grandfather is also remembered for his Métis dancing, including the Red River Jig and the belt dance. Joey continued the legacy with his awesome steps and will be remembered for the Red River Jig, broom and belt dance and the Orange Blossom Special. He began dancing at a young age and with the support of his family and friends he aspired to become a champion dancer.

Over the years as a dancer for the Edmonton Métis Cultural Dancers he earned numerous prizes and titles. In 1996, at the Métis Batoche cultural days in Saskatchewan, he earned the title as Mr. Batoche. Joey enjoyed a wide range of sports and excelled in whatever he was involved, including receiving medals for wrestling.

A Joey Gladue In Trust fund has been established at the TD Bank, located at Jasper Gates Square, 14913 Stony Plain Road, Edmonton, AB T5P 4W1. Across Canada, cash donations can be deposited at any TD bank in branch number 8254 and account number 331. Across the United States, cash donations can be wired at 8254900482540000331.

Joey will be remembered by many people; for his kindness has touched many hearts.

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Métis Election

Audrey Poitras re-elected president of Alberta's Métis nations

by John Copley

The voters have been to the polls, the ballots have been cast, the anticipation is over. The Métis Nation Association of Alberta's provincial election, one of the most successful ever in voter turnout, is also over, but provincial president, Audrey Poitras, is anything but. In fact, she retains her role as Provincial President of the Association via an overwhelming margin of votes from all regions of the province.

Unlike the 1996 election, when only about 20 percent of the eligible voters made their mark at the ballot boxes, leaving Poitras with only about 10 percent of the popular vote, the 1999 turnout will leave her in much better stead.

Forty nine candidates entered the race, each hoping to win one of the fourteen seats up for grabs in the organization's 1999 election. Eight of the 49 candidates vied for the leadership chair, but second place finisher Ken Bourque, and third place finisher Joe Blyan, didn't come close to removing Poitras from the seat she's held since 1996.

The Provincial Vice-President position had three solid candidates in Brenda Blyan-Calliou, Brian Fayant and Bruce Gladue. With former VP Ken Bourque running for the presidency, the race was close but in the end it was Brenda Blyan-Calliou who walked away the winner.

Each of the MNA's six zones had two positions up for grabs, Zone President and Zone Vice-President. The largest of the six zones, Zone 4, includes the city of Edmonton. Jerry Letendre captured the Zone President seat by defeating fellow candidates, Jacqueline Alva, James Atkinson and Sid Karakonti. He replaces former Zone 4 leader, Brian Fayant. The VP's chair didn't change hands as Cecil Bellerose easily defeated his only competitor, Dan Cardinal.

Zone 1, which takes in Lac La Biche, Ft. McMurray and the Conklin/Caslan regions had more than a half dozen polling stations and the voter turnout was good. The new Zone 1 regional President is George Quintal, who captured the post by defeating contestants, William (Willy) Landstrom and Wilfred (Pappy) Boucher. The regional VP position was captured by Rick Boucher. The two other individuals vying for that particular position were Betsy Brooks and Gary Pruden.

Zone 2 includes Bonnyville, Cold Lake, Lloydminster and Vegreville. Incumbent Francis Dumais, failed in his bid to recapture the Zone's president position and was unseated by Henry J. Desjarlais. The third contestant on the ballot was Homer Poitras. Gabe Cardinal won his bid to take the VP's seat by defeating

James Buchanan, Gary Duncan and Wayne Floathen.

Zone 3, which represents Calgary, Red Deer, Medicine Hat and Rocky Mountain House among others, offered voters a half dozen polling stations from which to cast their votes. Again, voter turnout was high. Early predictions proved correct as Ephram Bouvier retained his Zone 3 presidency and incumbent VP Marlene Lance defeated her only competitor, Jodie Goetz. Other individuals seeking to upset Bouvier included Ralph Goetz and Ramona Kuhn.

Zone 5, which represents Slave Lake, High Prairie, Faust, Wabasca and Grouard has a new Zone president. Bev New captured the post, defeating fellow rivals Peter Campton and Mickey Andrews. Former president, Wayne Cunningham, gave up his spot in an attempt to unseat Provincial President Audrey Poitras.

Trevor Gladue retained his Zone VP chair by defeating fellow candidate, Nora Chapdelaine.

The Zone 6 seat, which includes Grande Prairie, Peace River, High Level, Valleyview and Manning, saw five candidates seeking the president's chair.

Former Zone president, Les Noske, decided not to run this term and when the ballots were cast it was Sylvia Johnson who replaced him. She beat out Gary Gaudet, Calvin Parenteau, Jim Whiteford and Lou Fawikowich. The Zone VP position was won by Louis Bellerose. He emerged victorious after defeating Bernadette Rousseau and Lorraine Burroughs.

MNA Chief Electoral Officer, Margaret Pruden, confirmed the winners a couple of days after the polls had closed. None of the unofficial results, released just four hours after the polls closed at 8 p.m. on September 7th, saw any changes.

"We had a great turnout," smiled Pruden. "The entire election ran smoothly and because of the great community support we get for these types of major events it didn't take long for the ballots to be counted and for the results to reach Edmonton."

The Zone 4 voters had nearly a dozen polling stations to choose from. Edmonton voters made their way to the Santa Maria Goretti Centre on 90 Street and 110 Avenue.



*Congratulations to all of the successful candidates in the
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Poitras promises broad based leadership

by John Copley

Audrey Poitras has been re-elected to the position of provincial president of the Métis Nation of Alberta. Commenting on the election, Poitras said "I would like to thank all the Métis people in Alberta whose ballots determined which leaders would head them into the next millennium." She is looking forward to working with the next provincial council whose collective ideas and initiatives will represent a united Métis nation. "Together, we will consult Métis people

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at the local level on as broad a base as possible. We can do this by involving our members to help develop our Alberta position and strengthen our organization by revisiting the manner in which our Métis people are represented," she added.

Poitras has a humble background and has proven herself as a hard worker and dedicated leader. When Audrey Mae Dumont was born May 5, 1950 in Elk Point, Alberta, she became the youngest child in a family of eight born to Jean (Sam) Baptist and Mabel Dumont. After completing her Grade 1 education in the town of Heinsburg, Alberta, Audrey moved with her family to Elk Point, Alberta where her dad purchased a quarter section of land.

Soon after completing Grade 10 at Elk Point's F.G. Millar High School, Audrey, then just 16 years of age, married boyfriend Gordon Poitras. The couple soon moved to Edmonton where Audrey went to work in the drycleaning business, a job she retained until the birth of her son Robert in 1970. Four years later Audrey returned to the drycleaning business where she began as a presser, graduated to a drycleaner and finally became the plant manager.

The writing was on the wall. Audrey Poitras is a diligent and hardworking individual who has never turned her back on a challenge and even though she couldn't have realized it at the time, her willingness to work and her eagerness to learn would soon pay dividends.

When husband Gordon developed medical problems in 1977 he knew he'd have to find something easier and less stressful than the welding trade he'd spent his life pursuing. He decided that he too would get involved in the drycleaning business. Together,

Audrey and Gordon took over the management of a Red Deer laundry franchise operation, a business they operated for more than two years.

When a friend in Edmonton told the Poitras' that he was interested in selling his drycleaning business in 1979, Audrey and Gordon jumped at the chance. That summer the two entrepreneurs took over their own drycleaning business, a venture they maintained until deciding to sell it in June of 1990, 11 years after they'd opened the doors.

Never one to sit idly by, Audrey enrolled in a three year accounting course, finished it in 12 months and in October, 1991 went to work for the Métis Nation of Alberta. Beginning as the organization's finance clerk, Audrey moved to the Director of Finance position in 1993.

In the fall of 1996, Audrey entered the Métis election and put her name up for the position of Alberta's Provincial Métis President. She won and in doing so became the first woman ever elected to a high profile post within the Métis Nation.

Earlier this month, Audrey repeated her 1996 election victory and won by even more votes than she did the first time around.

Audrey Poitras (nee Dumont) is the great-great granddaughter of Gabriel Dumont, cousin of the famous Gabriel Dumont of Batoche. Ever proud and inspired by her Métis heritage, Audrey Poitras has always made an effort to incorporate good family values in her business dealings, one of the reasons her election margin has grown over the past three years. Inspired by her family and her husband of 33 years, Audrey Poitras continues in her quest to make Alberta's Métis Nation the proudest in the land.

Congratulations to all of the successful candidates from the 1999 Metis Nation of Alberta Elections

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Newsbriefs

Métis training organization undergoes second investigation

For the second time in as many years Saskatoon police are investigating a training and employment program for Saskatchewan's Métis citizens. The company, Métis Employment and Training of Saskatchewan Inc. (METS), an affiliate of the Métis Nation of Saskatchewan (MNS), gets more than \$10 million a year in funding from Human Resources Development Canada (HRDC). Most of the money is sent out to the organization's regional offices but the responsibility for auditing and seeing that the money is properly spent, rests in Saskatoon.

The former manager of the Saskatoon office, Randy Smith, resigned at the end of July and could not be reached for comment.

The complaint to Saskatoon police came from the METS Board of Directors. One of those members, Phyllis McDonald, spoke to media.

"This simply can't happen anymore!" she stated, suggesting that the federal government should intervene and investigate the company's other regional programs. "We have to look at them all. This money was meant for our kids. I think the government should get their foot in the door and start digging. If this type of thing doesn't end, the government is soon going to cut off funding to the Métis Nation completely."

The first investigation, which failed to come up with enough evidence to lay charges, took place in 1997. In that matter, the government cut off about \$2 million in administrative funding to the company, citing poor bookkeeping practices and allegations of financial mismanagement.

Sgt. Jim Hamilton, a member of the Commercial Crimes Unit of the Saskatoon Police Services said the current investigation deals with cheques written on the organization's bank account.

Artifact requires further authentication

When a piece of rope was handed over to Regina's RCMP Museum in 1931, the donor provided a letter signed by Francis Fatt that said the rope, apparently used to hang Louis Riel, was given to him via a member of the jury shortly after Riel's death on November 16, 1885.

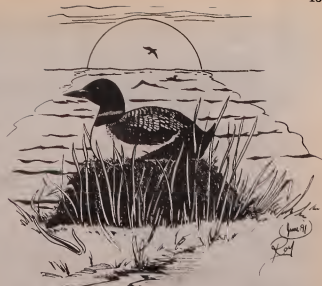
The rope, which was removed from the museum in 1997, remains controversial, in part because one the best forensic units anywhere in the world could not positively identify the rope as being what it was claimed to be. The best the RCMP could do was to determine that the rope strands were consistent with one another. But further study is anticipated to take place sometime next month when the rope is scheduled to make a trip to a lab in the United States.

Museum curator Bill MacKay, said that a proposal to send the rope to the USA may see new testing begin sometime in October.

Band named as defendant in abuse case

The chief of Saskatchewan's Gordon First Nation has accused the federal government of using the courts to help alleviate, even eliminate Ottawa from financially compensating former residential school victims of abuse. Chief Bryan McNabb said the recent court ruling, which named the reserve as a defendant in an upcoming court case launched by two Gordon Nation plaintiffs, is just "a tactic being used by the federal government to stop people from coming forth."

McNabb said Ottawa knows that it will be less likely to see former victims



coming forth with complaints of abuse if they know they have to sue their own people, their own reserve. In addition to what he called a poor judgment from the court, McNabb said the government knows only too well that there's no way the Gordon First Nation could ever afford to pay victims.

"It's going to have a tremendous impact on our financial situation, and that impact will be a negative one."

Though the Gordon First Nation will not appeal Justice Donald MacPherson's ruling, it does intend to argue the point at the trial. "We do not share responsibility for the abuse with the federal government," said Chief McNabb.

The federal government, who applied to the court to name the Band as a defendant, argued that band members had an obligation to supervise school staff and that members of the reserve sat on the school's advisory board where they were directed by the administration of the Gordon First Nation.

Department of Indian Affairs spokesperson, Shawn Tupper, told media he disagreed with McNabb's statements that Ottawa was trying to eliminate their responsibilities by discouraging victims to come forward with complaints. He said that 400 cases had already been initiated by former residential school students.

"We've settled more than 200 of these claims already," said Tupper. "It's not that the government is trying to avoid paying out."

Former Gordon First Nation administrator, William Starr, convicted several years ago of sexually abusing 10 young students between 1968 and 1984, is also named in numerous other suits filed in Saskatchewan.

To the Members of the Metis Nation of Alberta



Brenda Blyan-Calliou
Provincial Vice President

*Thank
You*



I want to take this opportunity to personally acknowledge and thank all the Metis people for their support and participation in the recent Metis Nation of Alberta elections.

In my new post as provincial vice-president I will make every effort to work with everyone to build a strong and democratic Nation.

I will devote my time and effort to ensure that our Nation strives for strength and unity.

I welcome the ongoing participation and input of all members of the Metis Nation of Alberta and I look forward to working with everyone and moving the Metis Nation into the new century.

Brenda Blyan-Calliou
Provincial Vice President
Metis Nation of Alberta

General Council

Métis Settlements

Congratulations
to all of the
successful candidates
in the 1999
Métis Nation of Alberta
Elections.



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look forward to
continuing
our positive
working relationship.



My Sister and the Eagle

*My newly pressed clothing hung to my kindergarten body.
Combed, combed hair sits prettily on my shiny head.
Teeth are polished, as are shoes.*

*A smile brings laughter to the older kids,
so I'm missing a few teeth, I'm the richer man for it.*

*My sister, her beautiful face and divine hair
are angelic, her lovely blue uniform accents her grace.
She watches over me as I enter the school bus.
She awaits any showdown our brown skin may bring.
There is nothing but tranquillity.*

*An eerie quietness as we make our way to the back.
She is uneasy of this and watches this closely.
I sit beside a boy from our street.
He eyes me with keen indignation.
He then punches me in the face, blood trickles
down my painted clothing.
My sister watches.*

*The clothing changes to that of the warrior.
My sister transforms into the eagle.
I begin to battle.
I survive, my sister watches, she knows I will do fine in school.
Two fights later and time to go home.
My first day ends, my lesson continues ...*



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Best wishes to the First Nation and Metis students
as they head back to school. We salute your hard
work and academic achievements,
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Keeping our children and youth feeling safe and cared for: We ALL have a role

Peaceful schools and communities are our responsibility. As Gandhi said, "A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history."

The Alberta Teachers' Association's (ATA) Safe and Caring Schools (SACS) Project is a comprehensive violence prevention program designed to encourage socially responsible and respectful behavior. The Project is developing resources that build on the safe and caring climate and culture in schools as well as resources that help teachers integrate violence-prevention concepts into the Alberta curriculum.

In addition to the program components for students and teachers, the ATA's SACS Project has developed a program for parents and other adults called Toward a Safe and Caring Community. This program is a series of five workshops for adults who are parents or who work with children and youth. The adult workshops complement the program for students.

Research indicates that the cooperation of home, school and community is imperative for successful violence prevention. Toward a Safe and Caring Community gives every adult an opportunity to make the world a better place for our children and youth.



What you can do

Create a Safe and Caring Action Committee by inviting partners from community organizations and agencies, schools and churches. An action handbook is available to help you get started. Contact your local Lions Club Lions Clubs of Alberta are partners with the ATA in Toward a Safe and Caring Community.

Train your own facilitator or contact one who lives near your community. Facilitators are available in all regions of the province. A list is available from the ATA.

Host the workshop series to address the following issues:
• Living Respectfully • Developing and Enhancing Self-Esteem • Respecting Diversity and Preventing Prejudice • Managing Anger and Dealing with Bullying • Working It Out Together

Join efforts around the province in building Safe and Caring Communities by attending the Safe and Caring Conference in Edmonton, November 25 to 27. For more information about the conference, contact the ATA's Safe and Caring Schools office by calling 447-9487 (Edmonton) or 1-800-232-7208 elsewhere in Alberta. Conference registration forms are available on the Internet at <http://ednet.educ.gov.ab.ca/safeschools>. Click on Professional Development.

For more information about the project, contact the ATA's SACS Project office, Barnett House, 11010 142 Street NW, Edmonton, AB T5N 2R1, phone 447-9487 (Edmonton) toll free in Alberta 1-800-232-7208, fax (780) 455-6481 or visit the ATA's Website at <http://www.teachers.ab.ca> and click on Special Projects.



The Alberta Teachers' Association

Saluting Students & Teachers

Native studies at U of A offer great opportunities

by John Copley

The University of Alberta's School of Native Studies (SNS) School Council, was established in 1987 under the authority of the Universities Act and the General Faculties Council (GFC).

"The composition of the School Council, approved by the GFC in 1984, strikes an ideal balance between the Native community and the university community in general," explained School of Native Studies Director, Frank Tough, in a recent interview with *Alberta Native News*. "One of the key ingredients to the programs' continued success over the years has been the involvement and input of the Native community, something the university recognized would be necessary if the School of Native Studies was to live up to its full potential."

Another factor in the continuing success of the program has been Native student representation, which numbered two of the six School Council seats in 1987, and increased to six in 1991 after a request by School Council and a subsequent endorsement by the Vice President of Academics.

Educator, writer, lecturer, keynote speaker, commentator and book-reviewer, Frank Tough, who will celebrate his 47th birthday next month, was named SNS Director last July. A Doctor of Philosophy whose Ph.D. course work emphasized the historical cultural geography of Native people, Frank Tough is the former (1992-1996) department head of the University of Saskatchewan's Native Studies Department.

One of Frank Tough's first academic accomplishments came in 1974 when he took home a prestigious 'Student of Distinction' award from the University of Winnipeg. Four years later he would graduate with a Bachelor of Arts (Honours) degree. Since that time he has captured a least a half dozen more awards, including the Manitoba Historical Society's Margaret McWilliams Scholarly Book Medal for his work, *As Their National Resources Fail*.

A specialist in the post-1870 historical geographies of Aboriginal peoples, Frank Tough has also acquired an expertise in a wide variety of federal government records (Canadian Wildlife Service, Fisheries, Interior, Justice, NWMP, and Secretary of State), several provincial archives (Manitoba, Saskatchewan and Ontario) as well as the more traditional archival sources (Indian Affairs, missionaries and the Hudson's Bay Company). He has also published articles/chapters on Aboriginal rights and the transfer of Rupert's Land, the economic policies of Indian Affairs after 1870, Indian economic behaviour and the demise of Native fisheries. He is currently working on the commercialization of Indian sturgeon fisheries and government management of muskrat harvesting.

In addition to his academic research, Mr. Tough has served as an expert witness in four court cases concerning Aboriginal and treaty rights; three cases involving Métis hunting and fishing (Saskatchewan), and one treaty commercial fishing rights case (Alberta). He is currently conducting research for three more cases involving livelihood rights. Tough has engaged in applied research for the Ontario Native Affairs Secretariat and the federal Royal Commission on Aboriginal Peoples.

Tough's tenure at the U of A should be an exciting one. His background blends in perfect harmony with the University of Alberta's educational criteria and with the two themes, respect and academic excellence, that underlie the Native Studies Program.

"The School of Native Studies," explained its director, "fosters the integrated study of Indigenous experiences. The school's approaches are interdisciplinary, blending Indigenous people's philosophies with other philosophies. It is an ideal situation for Native Studies students in that the programs of study centre on developing knowledge, analyses and research skills that address today's problems and scenarios."

Two distinct yet related themes underlie the school's program of Native studies. The first theme is respect for Indigenous knowledge systems, including languages, cultures, and philosophies. The second theme is the University's emphasis on research excellence.

"Together," explained Tough, "the themes focus on developing a research

capability to address issues affecting Indian, Inuit, and Métis people today. Land, language and self-government are among the most vital issues identified by Native communities in the Canadian west and north. These issues and the emphasis on research at the university and in the Native communities have shaped course development."

As Native communities become more dynamic in both their infrastructure and leadership, SNS responds by incorporating academic excellence as the standard. SNS courses are interrelated and may be grouped in the following key areas of study: language and culture, land and resources, self governance and community-based research and applied skills.

During this year's academic program, the School of Native Studies will be embracing a special project, sponsored by the Métis Nation of Saskatchewan (MNS).

The project, paid for with a \$250,000 grant from the MNS, will research, develop and present information on Métis script, particularly as it pertains to northwestern Saskatchewan.

"This is an exciting project for us," said Tough. "It will be an interesting challenge and a worthwhile endeavour for our students. We are looking forward to it with anticipation."

About 18 names appear on the SNS list of educators, including an associate, an assistant and numerous adjunct and sessional professors. And there's still one more to come.

"We are very proud to announce that Chris Andersen, a Métis gentleman from the Prince Albert area, will be joining our faculty as both a student and a professor," said Tough, speaking with enthusiasm about the school's newest arrival. "He's just completed two degrees at Queen's, where he dabbled in criminology. He'll be working on his Ph.D. and will specialize in the areas of Métis identity, Métis rights and court cases. He will fill in as a research associate and will become a full-time professor here next summer."

Chris Andersen is just 20 years old.

For more about the School of Native Studies, check out their website for enrolment and other information at www.registrar.ualberta.ca/calendar/pdi/native.pdf.



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Cameron Driver Education provides quality training

by John Copley

Cameron Driver Education has been involved with Alberta's Aboriginal communities for many years, offering quality training, professional services and helping to improve the lives of the many Native students they've been involved with. The Edmonton based company, which now conducts courses in three city locations as well as in Grande Prairie and Red Deer, offers its clients a team of professional educators that are considered the best in the business when it comes to educating and training professional truck drivers.

Established in 1979, Cameron Driver has grown to become one of western Canada's biggest and best driver education facilities. Highly touted by both peers and clientele, the company has developed a reputation for honesty, integrity, professional excellence and dependability.

Don Brouillette is the company's Assistant Manager. In a recent interview with *Alberta Native News*, the six year Cameron Driver veteran said there's no time like the present to begin thinking about a career in transportation.

"There's no time like the present," assured Mr. Brouillette. "As each day passes we are seeing more and more possibilities for employment and we know that if it continues to pick up, there's going to be a shortage of good drivers."

The company's most recent expansion came last summer with the opening of a new location in Grande Prairie. Next week, from September 16-18, Cameron Driver personnel will be visiting the Grand Prairie location and will be celebrating the official Grand Opening of the driver training centre.

"Everyone is encouraged to come out and visit with us," invited Mr. Brouillette. "There'll be some good food to snack on and if someone is lucky, maybe they'll win a door prize. The main attraction though is to come and meet the staff, make some new friends and find out if highway rig driving is something you might like to consider as your future. It's exciting work and the rewards can be quite beneficial."

Alberta's driving schools are currently working in unison with the Alberta Trucking Association in an effort to develop and maintain safety-minded courses for Alberta drivers. Lower accident rates and a well-maintained truck can help to prevent mechanical failure and a fine if highway inspectors find any flaws in the equipment you operate.

"Good qualified truck drivers don't come by the baker's dozen," reiterated Assistant Manager, Don Brouillette. "We take our profession seriously and it's important to make sure drivers in training are fully equipped with the knowledge and the experience they will need to operate the equipment you are training them into. Drivers get the hands-on experience when they train with us."

In fact, the six week course even gets drivers out on the highway, where they get some real experience and face some real situations. A run from Edmonton to Yellowknife or Edmonton to Vancouver is par for the course but a trip to Fort McMurray or Grande Prairie wouldn't be too unusual either.

"Hands-on training is great for young drivers," explained Mr. Brouillette. "It gives them the opportunity to get the feel for the road and for the vehicles they

could spend the rest of their lives in. Driving is one of those career opportunities you don't like to pass up—it's got almost everything going for it."

Cameron Driver Education offers numerous driver training programs as well as an air brakes training program. Dangerous Goods courses are available to both individuals and companies.

"Safety is the number one priority today," assured Mr. Brouillette. "High insurance rates, bad press and a suspicious public have caused some alarm in the industry and almost everyone is adopting a more safety conscious attitude. That's a good thing for the transportation industry. A little precaution goes a long way and good drivers understand the need to maintain their trucks in safe working order. At Cameron, we encourage safety first. This is our livelihood."

For more information about how to enrol in a Cameron Driver Education program contact Don Brouillette or Manager, Bruno Gennaro by calling (780) 455-8157 or drop into one of their five locations.

Southside residents in Edmonton can call 413-0333 or drop by the office at 2937-101 Street. Residents in east Edmonton can call 413-1797 or stop by for visit at 12159 Fort Road. The Grande Prairie location, Bay F, 11473-97 Avenue, can be reached at (780) 532-0915.

Red Deer applicants can call (403) 341-4711 for further information. Calls can also be made toll free from anywhere in western Canada by dialling 1-800-661-7031.



THE MOUNTAIN RANGE WITH A RIVER
CHIEFTAIN, MOUNTAIN, CANADIAN ART

Expanded role

Continued from page 5

educated in Aarhus, Denmark, Ole Ingstrup began his career in corrections when, at 28 years of age, he accepted a deputy warden's job for the Danish correctional service. Beginning in 1972, Mr. Ingstrup served as a warden for more than ten years and was involved in numerous justice planning committees.

From 1983 to 1986 he served as a special advisor to the commissioner of the Correctional Service of Canada. In 1986 he was appointed chairman of the National Parole Board and in 1988, commissioner of the Correctional Service of Canada.

He was reappointed commissioner of the Correctional Service of Canada in June 1996, after being principal of the Canadian Centre for Management Development from 1992 to 1995, and senior advisor to the Privy Council Office while a Skelton-Clark Fellow at Queen's University from 1995 to 1996.

The new *Enhancing the Role of Aboriginal Communities in Federal Corrections* project is a continuation of what the corrections department has been working on for the past several years, developing strong links with community Elders.

Commissioner Ingstrup is serious in his beliefs and diligent in his efforts to resolve some of the problem areas concerning the wellbeing of Aboriginal offenders and the communities they will return to. He says he's willing to give—he just needs to be able to count on the support mechanisms in Aboriginal communities.

"This is an important step for us at the Correctional Service of Canada," he reiterated. "We are looking forward to learning, to partnerships and to creating systems that respond better to Aboriginal people."

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Canada

Opportunities for Native Women



Student Maureen Anderson with her version of the Star Blanket

WANT A JOB? CREATE YOUR OWN. This is the advice given to the students at the Manitou Design Institute. If you know how to design and create clothing, you can have your own business anywhere—in the city or on your reserve. Your business can be large or small, full-time or part-time. You be the boss. Students from British Columbia to Ontario are developing their designing talents at the accredited post-secondary institution. The school offers both a certificate and a diploma program.

"We designed the programs so that after the one year certificate course the students would have the basics in sewing, pattern-making, fitting and sketching," stated Principal Brigidear. "While the diploma program focuses on the advanced areas of training such as tailoring, couture sewing, advanced pattern-making, draping, etc. The classes that get the most attention from the students are the Native Design Classes. These classes focus on the traditional Native Clothing and Contemporary Native Designing. The students take a lot of pride in the work which they do in these classes. Many students produce garments such as jingle dresses and ribbon shirts. Not only do the students learn to design, draft and sew these articles, they also learn the history behind them."

Along with the practical, hands-on training provided in the program, the students are encouraged to create their own client base while they are attending



Student Anita Waskewitch and her jingle dress

school. Thus, upon graduating from the course, they already have a start on their business. The school stresses the need for entrepreneurs in the fashion industry. "There is so much work out there for people who are creative and know how to sew and design," stated Principal Brigidear. "Clothing is essential. Everyone wears it. So the work is always there." The apparel and textile area is a growing industry, but

people trained in pattern-making and designing are hard to find.

For more information on the Manitou Design Institute phone toll free 1-877-978-9088 or fax 306-933-9362.



Leroy LaChance with some of his many creations

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EDUCATION THAT WORKS!

Laurentian student presented prestigious AFN award

Laurentian University student Dobi Frenette was recently presented the Omer Peters Award by the Assembly of First Nations. Valued at \$2,000, this coveted award is presented to a First Nation citizen who completed at least one year of post-secondary education in a political science program, demonstrated exceptional academic abilities, and participated actively in extra-curricular activities. Dobi Frenette, a member of the Couchiching Ojibway First Nation (located close to Fort Frances, Ontario) will serve as President of Laurentian's Native Students Association during the current 1999-2000 academic year.

Dobi Frenette was presented the Omer Peters Award in Vancouver during the joint meeting of the Assembly of First Nations of Canada and the National Congress of American Indians, which ran from July 20 to 23, 1999. This meeting, entitled AFNEXUS'99 "Uniting First Nations: Tecumseh's Vision," was the first joint meeting of the organizations representing First Nations in Canada and American Tribes in the United States in 60 years.

The "Uniting First Nations: Tecumseh's Vision" meeting attracted about 5,000 delegates from across North America. During the meeting, delegates representing 633 First Nations in Canada and 250 member

tribes in the United States discussed human rights, development, culture, business, and trade. The delegates sat in a joint session during which a political cooperation accord was signed.

The Omer Peters Award is a memorial award honouring a founding member of the Union of Ontario Indians who contributed to the establishment of the National Indian Brotherhood. Born in Moravian-on-the-Thames, Ontario, Omer Peters was dedicated to the promotion of unity among First Nations People across Canada.

Following her participation in the "Uniting First Nations: Tecumseh's Vision" meeting, Dobi Frenette travelled to Hawaii to take part in the Fifth World Indigenous Peoples Conference on Education. This conference, which ran from August 1 to 7, focused on Indigenous education (higher education and traditional teachings), the cultural knowledge of the past, the needs of the present, as well as the direction of the future.



Neskantaga First Nation celebrates education centre opening

When school began this fall, about 100 elementary school students at Neskantaga First Nation found a big change. The community marked the official opening of a new school, the Neskantaga Education Centre in August.

"This school opening is a proud, historic moment for Neskantaga First Nation," said Chief Morris Wapoose. "We are especially pleased to have the Minister of Indian Affairs and Northern Development here to share in our celebration for the education centre."

"Through our consultation process, the whole community has developed a sense of ownership for this facility," Chief Wapoose added. "We believe the education centre will go a long way to encourage education among all of our students. It will help open the minds of everyone who uses this building, and those minds will blossom as a result."

When they returned to class in September, students and teachers saw a significant improvement from the four portables which used to house students from kindergarten to grade 8. The Neskantaga Education Centre features one kindergarten classroom, four standard classrooms, science facilities, a library resource centre, a gymnasium/auditorium, and areas

for staff, administration, and health services. New outdoor facilities include kindergarten playground, basketball, basketball and tennis courts, a fitness trail, baseball diamonds, and multi-purpose playing fields.

About 100 students will attend Neskantaga Education Centre this year. Maximum capacity is approximately 150 students, leaving room for the First Nation to expand its education services to the secondary school level. Neskantaga plans to add grades 9 and 10 to its education program in coming years, allowing students to stay in their community longer before leaving to pursue secondary education elsewhere.

The Department of Indian Affairs and Northern Development provided \$6.2 million in funding for the construction of the school. The project was managed by Matawa First Nations Council and created approximately 25 jobs for local residents during construction.

Neskantaga First Nation is a remote community located approximately 600 kilometres north of Thunder Bay, Ontario. It is accessible only by air for the majority of the year, and by winter road when available.

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As part of an ongoing recruiting initiative, the Regina Police Service is looking for a number of qualified, motivated individuals. Successful candidates will become part of a "pool" from which future recruits will be selected.

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A career in law enforcement is demanding, interesting, rewarding and versatile. If you meet the qualifications and feel you are up to the challenge, you are invited to apply.

Application forms are available at the Regina Police Service's Human Resources Office or may be obtained by calling or faxing your request to:



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The Lesson of the Grizzly Bear

by Shelly Johnson

The road is narrow and winding. Only a handful of vehicles have met me on the way to my meeting in the village. It is about 9:30 a.m. on this early June morning. Out here, 45 miles west of Highway 97 in B.C.'s central interior, time has become more relaxed and my haste has ebbed.

I stop at Sylvia's cafe and buy a coffee. The small cafe has a few customers, mostly logging truck drivers. I recognize Sylvia as one of the people who came to my grandmother's funeral eleven months ago. When I identify myself, she comes around the counter to warmly hug me. She asks about my mother and my daughter. I tell her I'm on my way to the village. She wishes me well and urges me to stop and chat longer on my way back to the city.

My thoughts are calm and my heart is steady as I drive along. This feeling of peace is not what I expected. This is the morning of my first thesis interview and I am aware that I am not nervous, my heart is not racing and my palms are not damp. Maybe the tranquillity of the drive, the warm hug, thoughts of my grandmother and of my daughter are keeping me company and there is no room for doubt or tension. Only a few more minutes to drive and I should be in the village.

There! What is that? A dog. No, it's a bear slowly coming onto the highway from the right side of the road. My first thought as the bear leaves the safety of the trees and approaches the highway is all about the colour of his coat. I've seen black bears, brown bears and polar bears in the zoo, but this bear is different somehow. It's a light brown colour. It mesmerizes me somehow, and his movements appear in slow motion.

I slow my vehicle and come to a complete stop on the narrow two lane highway. The bear seems to have decided to do the same thing. I sit inside my van at a respectful and safe 45 feet from where the bear has stopped in the middle of the road. The bear is lean and appears very large. He stands there, immobile in the centre of the road. There is not enough room to pass him on either side, so I wait and we consider one another. Slowly I advance another 10 feet and stop. He hasn't moved and silently waits.

Almost immediately I feel something in the bear's gaze that causes a stirring in my... my what? My mind? My heart? My being. All that I am? In the very core of what it is that is me? The realization is that the

stirring is in all of these places, it is in my spirit. It is my awakening that my spirit lives.

That certainty of knowledge and knowing comes from someplace long quieted. It's difficult to put the feeling into words. It's almost that if by speaking it aloud or writing it down, I have done some kind of disservice to the emotion. It is clear that we were to have this very private meeting this morning, miles from anyone and miles from anywhere. In this place, on this private road, close to my birthplace and childhood home. Close to his.

The realization that I have never been assessed, considered or been so steadily appraised in my life comes swiftly and clearly. The directness of his unwavering gaze, the steadiness and deliberateness of his stand in the middle of the road. All these things become imprinted in my consciousness. These deliberate actions and his gaze are directed at me... they are just for me. Through his gaze, I can hear his words. I can feel his meaning.

Then slowly, he is moving across the road to the brush on the left hand side of the highway. He is so light brown, almost a honey colour, but a few shades darker. What is it that is so distinctive? The hump between his shoulders as he turns to the side. Finally, it comes to me. He is a grizzly bear.

He's made a decision to allow me to pass. His lesson is taught and I learn it deep in my being. "Be respectful. Take the time to consider. Proceed when you are invited to. Now, continue your journey and be mindful of this teaching." I feel like I am almost awakened from a restless sleep. The spell is broken.

The experience has left me quiet and contemplative. The questions come to me quickly from the rational, conscious part of my being. What was that about? A chance encounter with a powerful animal? If I spoke about being taught a lesson by a grizzly bear on a lonely country road, would people understand that? How can I explain that what was communicated was a lesson just as surely as it was delivered by an instructor or teacher or parent? Could others understand this meeting and recognize the teaching?

Ten minutes later I enter the village and drive to the home of the First Nations woman I have travelled this day to meet. We talk of small things in our getting acquainted way and I tell her about meeting the bear outside her village. Quietly she wonders out loud if it is the same bear she has seen also. We remark on his beautiful coat colour.

I recount the coincidences that have brought me to her village. She is the one who has chosen this day to begin this work with me. This was her choice of a day to begin, not mine. She did not know that today is my father's 65th birthday and our first meeting is at the



~ BEARS DOMAIN ~

time of his birth on this day until I tell her. It was his mother, my grandmother, raised in a Native residential school in Saskatchewan that has prompted me to choose this particular topic of the influences shaping First Nations women leaders in Northern B.C.

The compelling coincidences continue in that this first meeting by my thesis has begun in a First Nations community closest to the community of my birth. My interviews will take me far away in the coming months, all over Northern B.C. It is reassuring to me that the process will begin on such a personal day in such a personal way.

The reassurance born out of this beginning is clear to me. They are a guidance from someplace in my history, someplace in my past, someplace deep within me. This is the path to my future. I can feel the presence of my grandmother and my daughter this day. They are with me, standing beside me, teaching me, guiding me, urging me forward.

Taken together, I understand these incidents as a personal and powerful message. Perhaps more than that, they are a lesson about what has come to be a journey in my life. An educational journey. A spiritual journey. My awakening.

Good luck in the new school year!

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Net a neat learning tool

by Ennis Morris

The world of learning has improved greatly since the introduction of the Computers for Schools and the SchoolNet programs a couple of years ago. The Computers for Schools program was initiated in 1993 when the federal government decided it didn't want to throw away perfectly good computers just because they were being replaced with newer and faster models. Co-funded in the nation's capital by the federal Department of Industry (Industry Canada)



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and a volunteer organization of both active and retired communications industry employees, Telephone Pioneers, the Computers for Schools program has since expanded to become a cross-Canada partnership of the federal and provincial governments, companies, and the volunteer sector.

As of July 1st this year, 144,827 computers had been placed in Canadian public libraries and schools, more than 14,100 of which were placed in Alberta. The program's target is to hit the 250,000 mark by the end of (fiscal) Year 2000. These units were all donated by federal and provincial departments and agencies, as well as by private companies and organizations. So far more than 35 centres are available across Canada that accept, renew and distribute computers and computer equipment.

The Alberta Computers for Schools program is managed by an advisory board that represents Alberta Education, Industry Canada, the Alberta Teachers' Association as well as numerous school boards and councils and associations. The Treaty Seven Tribal Council also has representatives who sit on the CFS board, chaired by Mr. Dave McPhail, Secretary (Northern Council) of the Alberta TELUS Pioneers.

For more information about the Alberta CFS program contact Computers for Schools in the Devonian Building at 111 Street and Jasper Avenue in Edmonton. You can call them at (780) 427 9001 or send a fax to (780) 415 1091. You can also find all the information on the web at <http://ednet.edc.gov.ab.ca/cfs>. Once you've logged onto this site you'll also find a world of information right at your fingertips. Sites include Aboriginal Digital Collections, Global Learning Consortium, GrassRoots Programs, LibraryNet, Network to Savings, Network of Innovative Schools, the Prime Minister's Awards, SchoolNet Learnware Pro-

gram, SchoolNet News Network, School Site Builders and much more.

For information on the national CFS program call toll free 1-800-268-6608 or check the web site at <http://www.schoolnet.ca/cfs-ops>

If you need more information about how to apply for a computer in Alberta, check out the web site at www.ednet.edc.gov.ab.ca/cfs/application2.html.

To check out some of the best Aboriginal web links on the internet just go to: <http://www.euronet.nl/~fullmoon/aborig.html>. Here you'll find hundreds of interesting links that will provide you with information on just about everything under the sun. Here are a few samples of the information you'll find at this interesting and extremely informative site.

Aboriginal Astronomy offers Lakota star knowledge, ceremonial maps, traditional constellations and information on the Northern Plains Stone Medicine Wheels, an ancient astronomical/solar observatory.

Aboriginal Education and Training Strategy offers participants an opportunity to share their ideas about initiatives and resources in Aboriginal post-secondary education.

Aboriginal Law and Legislation Online provides numerous links to Aboriginal Law sites in Canada, the United States, New Zealand, and Australia. In view of the fact that many of these non-Canadian Indigenous communities visit Canada for trade shows, conferences and conventions, this site provides an opportunity to learn more about the cultures of other Aboriginal societies.

Aboriginal Liaison Directorate provides links and information to more than five dozen Aboriginal organizations who have Regional Bilateral Agreements with Human Resource Development Canada, to deliver employment and training programs.

Aboriginal Youth Network has lots of things for youth of all ages. There's a news centre, but links, powwow listings, job board and even a Chat Line.

The Canadian Museum of Civilization site is huge. It offers, among other things, online exhibitions on Northwest Canadian Aboriginal history (in the Grand Hall, Virtual Museum section), Stones Unturned, (toys, clothing, musical instruments), and Threads of the Land, an interesting site that provides information on a fairly wide range of Aboriginal clothing.

The Cree Language home page is still being set up but does have some very interesting information and provides good links to other Aboriginal resources.

This article will give you a taste of the learning power available through the internet. You'll even be amazed to find a site that allows you to continue with your studies even if you are home, ill with the flu or some other malady that gives you limited mobility.

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Sunshine First Nations school commended

by Jim MacNeill,
President of Alberta Centre for Excellence,
Sylvan Lake

Sunchild First Nations School has taken the initiative to prepare their students for the next millennium. Through Alberta Centre for Excellence, located in Sylvan Lake, Sunchild School has developed a comprehensive career portfolio program for their students.

The emphasis of the program begins with students in grade 9 and works with students in grades 10 through 12 and beyond.

The portfolio is designed around personality inventories as well as personal interest inventories.

These inventories assist students in class selection for their high school classes. The career program then assists students in selecting a maximum of three career paths. With the identification of these career paths, students are then provided with choices of specific post-secondary sites and the required information, guidance and support for successful entrance into the post secondary site of their choice.

Martin Sacher, former principal of H. J. Cody School, says that there are several key components that separate this program from other traditional career programs. A major difference is the emphasis on early intervention and identification of skills and abilities. Students at the Sunchild First Nations School are being assessed as early as grade 9. Through this program, 100 per cent of students can be contacted early and counseled long before they are panicked into choosing a career path in grade 12.

Sunchild's Career Preparation Program is years ahead of anything being offered in our elaborate public school system. My hat is off to the educational leaders at Sunchild for their genuine interest in their next generation of leaders.



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The Dream

Collected and illustrated by James Ratt; told by Ida Ratt

One night long ago an old Indian hunter had a dream. In those days a person believed a dream to be an omen. If you could understand its meaning, the dream could be a source of good luck.

The hunter had a silly dream about a bug which told him that if he should ever get into trouble in the future, to call upon him for help.

One day the hunter and his two companions went out hunting for meat. They

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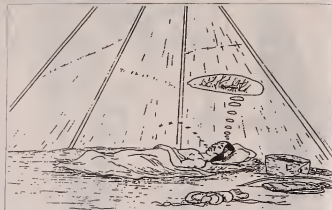
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didn't have much luck that day. As they were heading home, they heard a war cry from the distance. They knew that this cry came from a tribe of Indians who stole from others and then would later torture and slay the villagers.



The three hunters began to panic and ran to a hiding place where they could sit together and wait for the war party to pass.

As the sound of the war cries came closer, the three hunters realized that they were being surrounded. Soon it would be dark and Indians would attack at night because they believed that the spirits of their victims wandered around searching for their killers.

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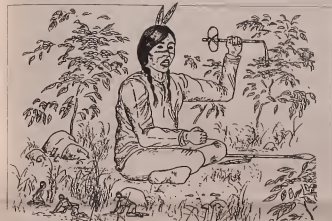


University of Alberta

All night the three men sat in their hiding place wondering how they would be tortured and killed in the morning. All night long the war party sang the death song for their intended victims. They sat in a huge circle around the three hunters who could not even try to escape.



Early in the morning the old hunter remembered what the bug had told him in his dream about calling for help. The hunter told his companions not to worry because he would get them out of there alive.



The three men suddenly realized they were getting smaller and smaller. Soon, it appeared that the places in which they were sitting became three huge valleys out of which they could travel.

The hunters started crawling on their hands and feet until they were a safe distance from the war party.

When they were safe the old hunter called upon his friend, the bug, to take his charm off them so that they could return to their normal size. By the time the sun was up, they were miles and miles away from their close encounter with death.



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Tender for Aboriginal Cross Cultural Diversity Education Training

Ma'môwe Capital Region Child and Family Services Authority is interested in purchasing the services of a person/company to develop an Aboriginal cross cultural diversity education program that will help Ma'môwe staff and service providers to better understand Aboriginal perspectives and better support Aboriginal children, youth, adults and families. The successful applicant will develop a training manual for a course that will last approximately four days and will be taught in modules.

This educational course would feature two main components. The first component would focus on the history, culture, traditional laws and protocols, values and beliefs of Aboriginal people in Alberta. The second component would present strategies to help staff and service providers develop better skills to deal with the challenges faced by today's Aboriginal people. Healing and better communication are two of the topics that need to be covered. The completed course should be capable of being delivered in an interactive style including some options for experiential learning.

Tender proposals should include:

- A detailed list of the learning points that would be included in the training of each component.
- The expected time required to teach each component
- Your plan on how you would "train the trainer" so that the program could be successfully taught by Ma'môwe staff, what handouts might be useful and what teaching methodologies you would recommend.
- The cost of preparing each component including the time required to train the trainers.

Note: It is possible that the tender will be split in two and that the two components will be purchased and developed separately. The lowest bid tendered will not necessarily be accepted and Ma'môwe Capital Region reserves the right to accept or reject any or all submissions in whole or in part.

A tender conference will be held on September 22 at 1:30 p.m. in the large boardroom in the Baker Centre (at the address listed below) for those interested in acquiring more information.

Submissions must be received no later than October 4, 1999. Tender proposals should be mailed to: Fred Anderson, Ma'môwe Capital Region Child and Family Services Authority, 10th Floor, Baker Centre, 10025 - 106 Street, Edmonton, Alberta, T5J 1G4

A committee will screen all proposals and invite selected applicants to an interview to discuss their proposals.

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Under the Northern Sky

Does this compute?

by Xavier Kataquapit

I am a child of the computer age. When I was a boy in elementary school in Attawapiskat there weren't any computers in the classrooms or libraries. Today, there are computers in the high school classrooms and the elementary school library. A little more than a decade ago no one in the community had a computer at home. Just about everyone had access to a television set and radios but even these appeared in high

quantity only about 20 to 30 years ago. A few years ago there were only a handful of television channels. Now, some households own the latest in computer technology and have invested a lot of money in the newest satellite digital television equipment. The result is that many people in this remote First Nation community have access to hundreds of television channels and radio stations from all over the world.

There are many positive things that have come to the communities along the James Bay coast with the advent of new technologies. Even the very young students in the elementary school in Attawapiskat have access to computers and this allows them to be a part of a new world trend. Hopefully, this great emphasis on computer education will help the local students to stay current with the skills needed to survive in this high tech world.

In my own family, my nieces and nephews have computers at home that they use and mostly play with. These children have been around computers since they were able to walk and use their hands. The computer has been a part of my mom and dad's home for about eight years. My parents, through my brother Joe, have discovered the wonder of the internet and are very happy and surprised to find that they can communicate on a daily basis with my brother Lawrence, his wife Christine and their daughter Nayla near Sherbrooke, in southern Quebec.

In the past, isolated communities had very little to connect them to the outside world. With the use of computer technology and the internet the world seems a whole lot smaller for even the most remote community. First Nation communities no longer have to remain in the dark and be totally isolated. People in the middle of nowhere can be in touch with anyone, anywhere at any time with just the touch of a button.

There are some problems with these new technologies. People in these remote communities are viewing the world through a small electronic box, either on a television set or through a computer modem. These glimpses of the outside world don't really reflect reality and I am afraid that many have a Hollywood type picture of life on the outside. I like the idea that we are learning some of the high tech skills needed to survive outside our communities but we need a lot more instruction in life skills, if we choose to live off reserve.



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I believe we have to strive for a balance between the learning and use of present day technologies and the continuation of learning and use of our culture, traditions and language. My nieces and nephews and other young people like them in Attawapiskat are very fortunate to have the access to new technologies like the computer and to also be surrounded by the Cree language and cultural teachings of their parents, grandparents and elders. When they are ready they will be better able to help our people by having the knowledge to work with the outside world and at the same time the ability to speak in their language and remember the traditions and the Cree way of life. In an emergency, when the power goes off, a computer won't feed, house or keep you warm.

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Building Our Communities

ICC recommends negotiation of Duncan's FN claim

An Indian Claims Commission report released earlier this month recommends that the government of Canada negotiate a claim regarding one of seven parcels of reserve land in Alberta's Peace River district surrendered by the Duncan's First Nation.

The commission concluded that Canada had failed to act in the First Nation's best interests in the surrender of Indian Reserve (IR) 151E. However, after a thorough review of the historical record, the commission found that with regard to the other six parcels of land there was no evidence that the federal government had breached either its fiduciary obligations to the First Nations or the land surrender provisions of the 1927 Indian Act.

"We find that, in this case, the surrender was for a valid public purpose, and although perhaps unwise from the perspective of hindsight, it was considered at the time to be a viable means of protecting the band's interests. Nevertheless, the crown breached its fiduciary obligation with regard to IR 151E, not because leasing may have been a viable option in a general sense, but because the crown failed to present J.B. Early's specific leasing proposal to the band for its consideration," the report states.

Early, a local farmer had proposed leasing IR 151E, which could have provided band members with a steady revenue and allowed them to retain their interest in the 118-acre reserve.

Following the signing of Treaty 8 in 1899, land was reserved for the Duncan's First Nation in 1905, in part to protect the land from non-Aboriginal settlers and from prospectors on their way to Yukon gold fields.

Pressure to surrender reserve lands belonging to the First Nation and other bands in the Lesser Slave Lake Agency began after World War One. The federal government sought farm lands for returning soldiers while local politicians and farmers from across western Canada endeavoured to open up new areas for development as lands in more southerly regions became scarce. However, the commission's review of the historical record found that, at first, Indian Affairs officials did not seek a land surrender from the First Nations.

"It seems strange to me that the Indians should be called upon to surrender lands in that district at this early date, as there must be large areas of dominion lands available. As the district is very thinly settled, personally I do not think that we should attempt to get these lands surrendered until such time as other

available lands in the district are exhausted," wrote Indian Commissioner William M. Graham in 1919.

As a result of the influenza epidemic of 1918-19, local settlers perceived that the population of the Duncan's Band had been significantly reduced. Moreover, band members, who generally followed traditional pursuits of hunting and trapping, did not farm the land. Demand for the reserve lands mounted as more settlers moved to the Peace River region and free land for homesteading was taken up. Between 1922-27, farmers and local politicians continued to seek the surrender of Indian land in this region.

The Peace River Board of Trade, for example, wrote to Indian Affairs to urge that Indian land be opened for settlement. "If possible these valuable areas should be made available for agricultural purposes as the existence of so much unoccupied land has a decided tendency to retard the progress and general development of the country."

By 1927, Indian Affairs was prepared to pursue the surrender of a portion of the band's reserve lands provided the band was in agreement. In a September 1928 surrender vote, eligible band members agreed to cede seven of the band's ten parcels of reserve land—Indian Reserves 151B through 151G—to the federal government for sale to homesteaders and local farmers. The present claim relates to these seven parcels of land.

Two other parcels—IR 151H and 151K, which were apparently allocated to individual band members rather than to the band as a whole—were also surrendered. Indian Reserve 151K never sold and was returned to the First Nation in 1965, and the federal government has accepted the First Nation's claim with regard to the wrongful surrender of IR 151H. The band retained its remaining reserve—the 5,120-acre IR 151A, which was the largest of the ten parcels. After the government rejected the claim in August 1994, the First Nation brought it before the commission.

According to the Indian Act of the day, a surrender was valid when it was approved by a majority of the male band members over 21 years of age at a public meeting called for that purpose. After a thorough review of the historical record, including treaty pay lists, the surrender voting list, and related documentation, the commission found that the statute's surrender requirements were satisfied in relation to six of the seven disputed parcels of reserve land. It also concluded that Canada did not breach any of its



fiduciary obligations to the band arising from the surrender of these six parcels.

With regard to the remaining disputed parcel, IR 151E, the commission found that the federal government failed in its fiduciary obligation to inform the First Nation of a leasing arrangement proposed by local farmer J. B. Early that might have benefited the First Nation. In this instance, the commission recommends negotiation of a final settlement.

The Indian Claims Commission is an impartial advisory body. It was established in 1911 to help First Nations and the federal government settle claims that have been rejected by Canada.

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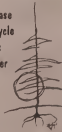
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Red Earth FN celebrates school improvements

About 400 elementary and high school students at Red Earth First Nation returned to newly renovated and expanded schools this fall. The grand re-openings of the schools were celebrated last month.

The Ki-waytinok Elementary School, a 1,616 square metre facility, has undergone renovations as has the J.W. Head Memorial Education Centre which received a 1,272 square metre addition to its original 2,124 square metre facility. Combined, the two schools can now accommodate almost 600 students. The construction projects included new housing units for teachers and renovations to nine existing teacher residences.

Community-based schools are viewed as the best way to address the growing First Nations student population in Saskatchewan.

"Improvements to our educational facilities allow First Nations to continue to provide a quality and culturally relevant education for our young people," said Chief Miller Nawakayas of Red Earth First Nation. "This creates a sense of pride in our communities, based on our achievements in the field of education, and secures a brighter future for the next generation."

The Department of Indian Affairs and Northern Development (DIAND) is committed to promoting community-based education.

DIAND has contributed approximately \$50 million per year to building and renovating schools in Saskatchewan First Nation communities in the last two years, a significant increase from previous years. There are 74 community-based schools in the province.

DIAND provided \$6,714,400 in funding to renovate and expand the schools. Construction began in June 1998 and was completed in July 1999.

Red Earth First Nation is located 75 kilometres east of Nipawin, Saskatchewan.



Southend gives Reindeer Lake school expansion an A+

Students in the community of Southend/Reindeer Lake are returning to a newly renovated and expanded school.

Southend/Reindeer Lake, one of the many reserves under the jurisdiction of the Peter Ballantyne Cree Nation recently held a ceremony in celebration of renovations to the Reindeer Lake School which houses students from kindergarten to grade 12. The expansion has nearly doubled the size of the existing school. The total size of the new school is 4,310 square metres.

The Department of Indian Affairs and Northern Development provided \$8,269,100 in funding for this project.

"Children are our future, a hope for a better tomorrow. And education is the key to teaching our children cultural pride and self-sufficiency," said Ron Michel, chief of the Peter Ballantyne Cree Nation. "Our stu-

dent population is growing rapidly and we realize it is essential for our children to have a proper facility where they can gain the building blocks and knowledge they will need in order to succeed."

Peter Ballantyne Cree Nation had secured the use of an existing provincial school, but the building could not be economically renovated or expanded. An addition to the existing facility was required in order to meet the educational needs of the growing student population.

The school is equipped to meet the specific needs of both elementary and senior students in the same location. Elementary and senior students each have their own designated sections of the school, complete with separate entrances, that cater to their unique educational requirements. And although they share resources, separate areas allow staff to cater to individual needs and build on existing programs including the sciences, industrial arts and home economics.

Construction of the school boosted local employment opportunities by creating 24,000 person hours of employment for First Nation members. It also created employment for related businesses in and around the community. Construction began in May 1998 and was completed in June 1999.

Southend is 216 kilometres of La Ronge, Saskatchewan.

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Nanoose Chief threatens lawsuit over land grab

by Ennis Morris

Nanoose First Nation leader, Chief Wayne Edwards, says his band will have no alternative but to launch legal proceedings against the federal government if Ottawa goes ahead with its plan to expropriate the Nanoose Bay testing grounds, a Vancouver Island missile testing site used by the armed forces of both Canada and the United States.

"We've tried to address the issues through negotiation and good faith," Chief Edwards said recently, speaking at a hearing into Ottawa's plan to expropriate the site. "However," he added, "that argument has fallen on deaf ears in government."

Ottawa has been involved in numerous heated sessions with the province during the lengthy dispute over the 225 kilometre area. The initial plan, which failed, was to address the terms of a new lease. Instead, Ottawa has determined that it will take control of the provincially-owned sea bed.

Chief Edwards said neither Ottawa nor B.C. bothered to or consult with the First Nations communities in the area. He said that even though he's aware that court action could impede the progress already made with the Nanoose Band's land claims agreement with Ottawa, he would still go ahead.

"The government has already said to us, 'If you're going to engage in a court case while you're in negotiations, your negotiations can be suspended,'" admitted Chief Edwards. But, he added, "my argument is this: what I'm doing is protecting an existing Aboriginal right and an existing treaty right that is protected by the Douglas Treaty." Chief Edwards says he and his membership don't want to lose access to Whiskey Gulf, one of the area's richest fishing areas, located adjacent to the Nanoose Peninsula.

Band lawyer Rory Morahan says the band travels through the area to get to its other fishing areas along the Fraser River.

"Ultimately," he explained, "the Whiskey Gulf area will be transferred, to some degree, to the American navy, (which) will undoubtedly administer it to prevent any vessels, including those of the Nanoose First Nation, from exercising their Douglas Treaty right. It's the centre of their sea-going areas, the heart of the issue."

Morahan said that outgoing federal Fisheries Minister David Anderson, did not include the band in consultation. He accused the federal government of repeatedly failing to live up to the Supreme Court's rulings on Aboriginal rights.

Morahan said he has little hope that current Fisheries Minister Herb Dhaliwal will be able to initiate change. "We don't see the new minister being able to change—unless there is government will," he concluded.

Hearing commissioner Michael Goldie, a retired British Columbia judge, is expected to complete a report early this month.



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Dogrib AIP initiated in Gameti

The first combined land claim and self-government Agreement-in-Principle (AIP) in the Northwest Territories was initiated last month at the Dogrib Annual Assembly in Gameti. The agreement is among the Dogrib First Nation, the Government of Canada and the Government of the Northwest Territories.

By initiating the AIP, the negotiators are recommending it to their principals and, if approved by them, the AIP will be signed and negotiations will commence to complete a final agreement.

"I am very pleased to see that the hard work put in by the negotiators has paid off. This is an important first step leading to a signed AIP and to negotiations that will culminate in a final agreement with the Dogrib Treaty 11 Council and the Government of the

Northwest Territories," said Robert Nault, Minister of Indian Affairs and Northern Development.

"The Agreement-in-Principle is a milestone, it represents the fulfillment of a resolution made by the Dogrib General Assembly back in 1992. It was with the support and patience of the Elders and the rest of the community that the Dogrib negotiators were able to complete this work. Now it is up to the Dogrib people to send us forward toward a final agreement," said John B. Zoe, Chief Negotiator for the Dogrib Treaty 11 Council.

"This is an historic day, not only for the Dogribs but for the whole NWT," said Premier Jim Antoine. "We all take pride in the fact that this First Nation has taken a major step towards implementing their inherent right to self-government. The territorial government looks forward to developing a productive relationship with this new Aboriginal government."

Under the AIP, subject to existing rights, the Dogrib First Nation government would own a single block of



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approximately 39,000 square kilometres of land, including subsurface resources. It would receive \$80 million (1997 dollars) paid over a period of 15 years, in addition to a share of resource royalties collected annually by government from activities in the Mackenzie Valley.

The AIP also provides the Dogrib First Nation government with a wide range of law-making powers on Dogrib lands and over Dogrib citizens on those lands and in the four Dogrib communities.

Approximately 3,000 Dogrib live mainly in the communities of Behcho Ko (Rae-Edzo), Wha Ti (La Martre), Gameti (Rae Lakes) and Wekweti (Snare Lake) in their traditional territory in the area commonly known as the North Slave region of the Northwest Territories. Other communities in the region are the city of Yellowknife and the Yellowknives Dene communities of Ndilo (within the city of Yellowknife) and Dettah, across the Yellowknife Bay from the city.



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The Healing Journey

Friendship centres to offer first aid courses

by John Copley

Michael Cearnis is on a mission. The former NAIT educator, now a member of St. John's Ambulance, is making sure that Alberta's Aboriginal communities are ready to respond when and if an emergency arises.

"We are currently establishing a program that will be delivered through the Aboriginal Friendship Centres here in Alberta," explained Cearnis. "We are hoping to deliver our uniquely shaped emergency response program to at least 20 of the province's Aboriginal communities sometime in the near future."

That program, designed to train its participants in the use of potential life-saving emergency response techniques, including CPR, is developed around the age old principle, people helping people.

"The project," explained Cearnis, "will begin with some simple first aid instruction and an indepth look at general safety, both in the home and on the job. The idea behind the project is to introduce a bunch of new people to emergency response techniques, thus allowing remote and out of the way Aboriginal communities to keep pace with the newest lifesaving and accident preventing techniques."

St. John's Ambulance is celebrating its 900th anniversary this year. The work of St. John's Ambulance, founded in Canada 115 years ago, is carried out by two distinct yet mutually dependent groups.

"The brigade," explained Cearnis, "is a group of uniformed volunteers who provide community health care services and first aid coverage at public events. The association is made up of a network of medical professionals, program development specialists and instructors who provide health and safety training across Canada and internationally."

In Canada the St. John's Ambulance organization has more than 25,000 volunteers, including 12,500 uniformed Brigade volunteers, more than 2,200 youth members, about 7,000 nationally certified instructors, approximately 1,900 Therapy Dog members and 300 permanent staff.

"Our health and safety courses," added Cearnis, "are built on quality, expertise and a focus on safety. The quality comes from an approved panel of health care professionals that regularly update with the latest innovations in first aid, CPR and health care techniques and procedures. The expertise comes via a network of superior instruction and more than 110 years of experience. Our Focus on Safety program reinforces safety awareness by developing safer lifestyles and continu-



ally making an effort to reduce injuries and the time it takes to get a patient to a place where he or she can obtain proper medical treatment."

The St. John's Ambulance gives over two million hours of volunteer service each year, training in Canadian eye surgical programs for doctors at the St. John Ophthalmic Hospital in Jerusalem; funds to endow a bed at the hospital in Jerusalem; annual nursing bursaries to students at the undergraduate and graduate levels; and life saving awards to individuals who save or attempt to save another person's life.

St. John's Ambulance supports: the national Junior, Cadet and Crusader programs for young people; the SmartRisk Foundations Heroes Program; the Canada Safety Council and hundreds of thousands of Canadians who in 1997 alone numbered more than 800,000. Nearly half a million of those people needed general first aid while an additional 331,318 required cardiopulmonary resuscitation (CPR).

The St. John's Ambulance provides: first aid service by Brigade member crews wherever crowds gather; a full range of safety-oriented courses that can be delivered in English, French, Spanish and numerous other languages; programs and services designed for people of all ages and walks of life; specialized training for people working in industry, high risk occupations and remote areas as well as for coaches and adventure seekers; disaster relief in times of emergency and national disaster; health promotion courses designed to help individuals stay healthy and happy.

"Finally," explained Cearnis, "the organization is extremely proud of 115 years of teaching health and safety programs in Canada and overseas; our growing involvement in special programs for child care; our continuing program of course development, evaluation and revision; our ability to customize courses to suit the

Continued on page 30

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Inuit Elders' puppets return home to Nunavut

by Ennis Morris

Last year a group of Inuit Elders, having some difficulty getting their marionettes to move properly, decided to consult a Rhode Island marionette expert. After having spent about eight months carving their figures from whalebone and antler and clothing them in caribou hide and sealskin the group contacted Don Butterworth and sent him a sample of their work.

The first package reached its destination on time. But when the group decided to send their entire collection, the United States Department of Fish and Wildlife snagged the shipment, calling it illegal contraband.

A Pelly Bay, Nunavut administrator, Quinn Taggart, speaking to media after the seizure said he received a fax that said, "they're seized at the border and you are not going to get them back." To make matters worse, Taggart soon got word that the handcrafted figures, painstakingly created by the hands of Nunavut Elders, would be used by schools teaching endangered species education programs.

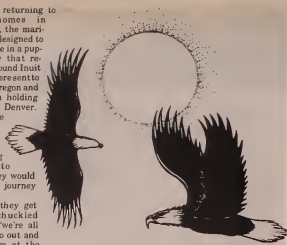
"For us they're works of art," exclaimed Taggart, who told U.S. officials, "if you want to teach Inuit culture, we'd be glad to provide you with materials."

To resolve the matter it eventually took the efforts of territorial officials who called federal officials who called American officials who involved the U.S. Department of the Interior, Foreign Affairs and Indian Affairs as well as the Canadian Embassies in Massachusetts and Washington.

"When you see this type of stuff coming into the country," said U.S. Fish and Wildlife agent Adam O'Hara, "you don't know what its story is." O'Hara added that the box was initially seized because no permits or declarations were signed by the senders and U.S. law was broken because anything that is made from marine life is strictly restricted in America.

Before returning to their homes in Nunavut, the marionettes, designed to play a role in a puppet show that revolves around Inuit legend, were sent to a lab in Oregon and then to a holding centre in Denver. They were returned to Boston before going to Toronto where they would begin the journey home.

"When they get here," chuckled Taggart, "we're all going to go out and meet them at the plane and then throw a little party."



First aid courses, Continued from page 29

individual needs of our clients, including our computer based training products; our role in research, correlating first aid training to injury reduction and proving that injuries are diminished by 20 percent and more when safety oriented first aid is introduced in the workplace; our line of health and safety services and products, each of which adds a feeling of security to home, work and recreational activities; our Instructor Certification Program."

The standard first aid training to be offered via the Friendship Centres will consist of a two-day training session with offshoot programs and services available, depending on individual needs.

"There is currently a lot of communication breakdown in rural communities and having a trained professional in the crowd can often be the difference between life and death," remarked Michael Cearnis in closing. "The program is as simple as the concept, once you've learned it, you'll want to know more. Once you've accomplished that, the sky is the limit. There is always a call for qualified first aid personnel."

For more information about the St. John's Ambulance organization or to learn more about how you can participate in the upcoming first aid training sessions, contact Michael Cearnis in Edmonton by calling (780) 452-6161 or by faxing (780) 452-2835. The St. John's Ambulance Edmonton office is located at 10975-124 Street.

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Department: Child Welfare Legislation Initiative.
Deadline: October 1, 1999.
Term: November 1, 1999 to March 31, 2000. A subsequent term may be available.
Salary: Dependent upon Education & Experience.

Position Summary:

Under the supervision of the Executive Director and in collaboration with the Child Welfare Negotiating Team, the Coordinator/Researcher is responsible for all areas of the initiative including:

1. Ensuring all details/matters regarding the initiative and negotiations are up to date, complete and available in a timely manner.
2. Research into relevant areas, such as Aboriginal Child Welfare Systems & Models as well as community norms, values and expectations.
3. Designing administrative/institutional systems, policies and procedures to support the implementation of the initiative.
4. Supervision of the Administrative Assistant and any other contracted parties.

Qualifications:

Excellent written and oral communication skills.
Strong organizational, managerial/administrative, supervisory and coordination skills.
Experience in conducting research and policy writing.
Strong knowledge of Child Welfare issues and related services.
Ability to work independently and as part of a team.
A degree in related Human Services.
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Resource Development

Fraser River tribes must work together, says Native fisher

by Brian Savage

Fred Fortier, head of the BC Aboriginal Fisheries Commission says the recent reduction by the Department of Fisheries and Ocean (DFO) of sockeye numbers in the Fraser River from 5.8 million to 2.4 million tells it all for the state of fishing in B.C. this year.

With the downgraded fisheries the impact falls hard on First Nations, says Fortier since the low numbers hamper Native fishers from fulfilling their food, ceremonial and social needs.

Fortier says this latest reduction comes after the DFO allowed a commercial dip and then a recreational take of sockeye, estimated at 80,000 fish. This, only a week after the government department asked Nations to voluntarily reduce their catch.

"First Nations were saying why should we pay for the price of conservation when you've already opened up a fishery?" While lower Fraser River bands have

conducted some fisheries, upper river First Nations have looked at the shrinking catches with more concern and DFO has asked the different bands to come to the table to discuss dividing the river in two.

One problem is the Canadian position on escapement levels of salmon, says Fortier. The Canadian government is firm in not lowering these numbers set by the Pacific Salmon Commission. "There's no possibility for harvest unless the DFO decreases the amount of escapements, and they could free up some fish."

An estimated eight million pink with an escapement level of six means a commercial dip for two million fish, says Fortier, but even that has bad news for sockeye with an estimated 30,000 to be caught among the pinks.

"So they open up a commercial dip for pinks and they shut down the sockeye fisheries for First Nations

because of conservation concerns on escapement levels and First Nations on the lower river will protest and will be catching sockeye."

One of the problems that exists among First Nations is the ongoing competition for fish between bands.

"In years of low abundance First Nations are very reactive and everybody wants to talk to everybody because everybody wants access to fish," observes Fortier. "When there's an abundance of fish no one wants to talk to anyone so it pits the upper river against the lower river and it's unfortunate because when you look down river there are a lot of fisheries. The numbers caught by the lower river are far exceeding the numbers caught by the upper river, so there's a real reluctance of the upper river tribes to share fish after all these years of fighting with the lower river and approach tribes on the commercial issues of interception."

Fortier adds that First Nations have "finally made headway" on delivering more fish for future generations but are still divided on how the numbers should be split. Still, discussion are being held and Fortier says this is a good thing, given the even poorer forecast for fish returns next year. First Nations along the entire Fraser River are talking to each other and that's good, says Fortier, but adds that years of mistrust and animosity must be overcome. Fortier says that the mistrust of the DFO runs deep.

"We're saying why should we help you (DFO) when you're not working to help us in dealing with true watershed management for the Fraser river. They (DFO) manage and we cooperate, that's their idea of co-management; there needs to be a lot of building of trust."

Another problem is cooperation between Canadian and U.S. fishers and one thing needed, says Fortier, is to get more and better data from the Americans. He cites efforts by northern B.C. bands to establish communication bridges with Alaskan tribes in order to save the coho. Fortier complains that Canadian fishery numbers are readily available to Americans but not the other way around. Even though the B.C. fisheries are the best monitored in Canada, the methods are "laughable" according to Fortier who cites examples of extrapolation of numbers based on overflights of fishing boats in the daytime; the numbers are tallied and catches guessed at.

"In the mid-Fraser most fishing is done at night," says Fortier. "Very little fishing is done in the daytime unless it's cloudy. You don't catch much when it's hot." Native fishers start at seven pm, says Fortier and go all night long, so DFO estimates suffer from "big discrepancies". The DFO estimates of 60,000 sockeye caught in the mid-Fraser have left Native fishers scratching their heads in puzzlement.

"We haven't been catching any fish so it will be interesting to see if DFO charges anyone fishing in

closed areas," says Fortier, predicting an "interesting" court case where the court would have to look at the priority of principals, Sparrow, and the issue of compensation for infringement.

"I think the most positive thing to come out of this is to push the First Nations closer to making sure they have a process in place that they can talk to each other. We shouldn't be chasing just fish along the Fraser River, we should be looking at how to manage all of the sockeye fisheries on the coast and in the Fraser River."

Concentrating on only one aspect of the fishery area will continue to generate problems with little resolutions, and having indiscriminate fisheries open and close almost at random will eventually damage the genetic makeup of the sockeye stocks, warns Fortier.

Best wishes to the students and educators.
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Letter to the editor

Dear Editor: This letter is in reference to the article written by Brian Savage in the July issue of *Western Native News*, about the Makah.

I am a hereditary whaling chief from the Wa-atch village of the Makah Nation, and I was a bit dismayed that Mr. Savage did not seem to do his homework on the Makah issue.

I have been involved with the Makah Whaling Commission since the very beginning of our whaling management program, and I was there in Monaco "FRANCE" when the IWC passed a Russian Quota of Grey Whales, that happened to be a three way arrangement that benefited the poor Russian Natives who are kin to the northern slope Alaskan Eskimo whalers. The Alaskans gave 5 bowhead per year whale quota to their Russian kin, and the Russian Natives in turn gave Makah a sub quota out of their 5 year quota of grey whales, which is in fact a lower numbered quota than the previous Russian quota. These whales would have been hunted anyway, there was no applause by anti-whalers, to the fact that there will be less grey whales harvested in the next 5 years than previous years.

Another area of the July article that concerned me was the misconception that the U.S. government amply funded this hunt. Well as it is and was, the U.S. was more concerned about the jurisdiction of the hunt and how hunts are to be managed. The whalers were not benefited by this directly, our cooperation how ever did secure the presence of the U.S. Coast Guard, who played the role to keep human bloodshed from occurring in our ancestral waters.

I found it very odd that there were not any other Natives quoted for this article, Mr. McNgile does not present an objective view of the matter until himself.

As for the World Council of Whalers, the Makah had no part of forming that NGO. We were strongly advised not to have anything to do with them, by politically sensitive federal bureaucrats.

Best regards, Micah McCarty



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Proposed Agenda Items:

- Presentation by Hon. B. Nault, Minister of Indian Affairs (invited)
- IRC/FNET Annual Report
- Report by the Indian Oil and Gas Canada (IOGC)
- Report by the Canadian Association of Petroleum Producers (CAPP)
- Report by the Canadian Energy Pipeline Association (CEPA)
- Presentations on the NRTA and First Nations Natural Resource Initiatives
- Provincial perspectives on Resource and Revenue Sharing

Delegates:

Chiefs representing IRC member First Nations or their designate.

Participants:

Chiefs and Councillors:
First Nations/Aboriginal oil and gas managers and/or EDOS;
Government and industry representatives (by invitation)

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Sweetgrass Farms fills orders across Canada

by John Copley

Sweetgrass Farms owner, Marilyn Cardinal, loves what she does. She loves growing things. Perennials, annuals, biennials—you name it and Marilyn's green thumb can grow it. That's why she is particularly enthused about the sweetgrass products that she grows on her 154 acre Stony Plain farm.

"Sweetgrass holds the spiritual frequency of the North American continent," said Marilyn Cardinal, in a recent conversation with *Alberta Native News*. Marilyn says that though "abundant throughout the Great Plains of North America 500 hundred years ago, the introduction of extensive agricultural practices wiped out most of the sweetgrass growing areas."

Used traditionally by North America's Indigenous Peoples as a smudge or incense during prayers, ceremonies and meditation, sweetgrass is also used in the construction of "spirit" baskets and special jewelry.

"At Sweetgrass Farms," explained Ms. Cardinal, "we are dedicated to the restoration of this native grass to the continent and we encourage individuals and organizations to plant a small plot in either a cultivated garden or a natural, outdoor setting. We have propagated selected plants since 1994 and now have a large enough supply for private plantings as well as for larger restoration projects. We can also supply the dried material in spray for immediate use in crafting."

The 1999 sweetgrass season is nearly at an end, and Marilyn is urging interested parties to contact her immediately if they intend to get the roots (rhizomes) started before the winter sets in.

"The clumps are very mature, easy to grow and come with a full set of instructions," assured the gardening entrepreneur. "The plants are also priced very reasonably at just \$40 per five plant bundle or singly at \$10 each."

But money isn't the bottom line at the farm. "If an individual or organization wants to set up a restoration project, and funds are at a minimum," added Marilyn, "I know we can work something out."

Marilyn told *Alberta Native News* that the aromatic



Supplies spirit

KAM HANCOCK-AR

sweet vanilla scent exuded by the sweetgrass plant, especially in warm weather, "gently draws your attention and settles the spirit into an awareness of itself."

Marilyn Cardinal said that though sweetgrass propagation can be difficult, once a grower understands how the root system works, the task is made much easier. "Most plants," she explained, "have a root system that grows far below ground level. Sweetgrass, however, doesn't put out roots, but instead sends out hundreds of small, but lengthy rhizomes, something like the trailers on a strawberry plant. These rhizomes sit just under the soil surface, one of the reasons they disappeared so quickly with the coming of the furrow and the plow. Hand cultivation is necessary for these types of plants."

Sweetgrass Farms will ship orders anywhere across Canada, including the Territories. Because of U.S. laws regarding the importation of plant and food materials, Sweetgrass Farms urges U.S. buyers to check their rules and regulations before ordering sweetgrass materials.

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Economic Development

Local business woman wins coveted award

by Marion Clemens, *The Clipper Weekly*

Fran Kowalchuk, owner of Fran's Jewellers and Gift Boutique in Oakbank, received the 1999 Manitoba Woman Entrepreneur of the Year Award in the Home Based Business category, during a dinner hosted May 13 by the Winnipeg Chapter of Women Business Owners of Manitoba.

Fran opened her business in January 1991, operating from her home, after she decided that Springfield area residents needed repair services for jewellery and watches. Her goal was and still is to offer customer satisfaction, working with integrity and reliability to distribute an excellent product of exceptional value at the lowest price anywhere. During the first years she built up her business by responding to customers' requests.

Today Fran's Jewellers and Gift Boutique carries chains of every kind, length and weight, gold rings, colored stone rings, men's rings, wedding rings, engagement rings, gold and diamond earrings, graduation gifts, grad rings, frames and souvenirs, communion, confirmation and baptism gifts, wedding and anniversary gifts.

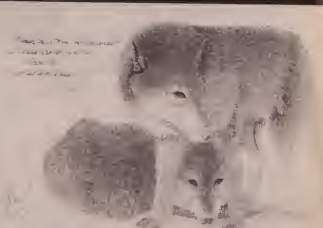
"Every year the business has grown considerably," said Fran. "As I'm the only jeweller in this area, my only competition is Winnipeg and I know that my largest sales can never meet my prices, so I use that to my advantage as a marketing tool."

Over the years Fran worked with and advertised costs to coast in the Native newspapers and journals. She designed and supplied rings for a major event, held in Saageen in 1997 and offered a gift of a ring to Mr. Elijah Harper, who was head of the delegation. She also designed pins for many Native functions and since last year is one of the major prize donors at the annual Native golf tournament.

"Being of Native descent, I felt it was very necessary to be involved with my people. I have Native mail order customers coast to coast," Fran's Jewellers contracts the services of a goldsmith and a watchmaker, but remains essentially a one-person business, with her husband Syl lending a helping hand when needed. All financing for the business has been through personal savings and the Oakbank Credit Union. "As our business is getting larger and larger, we are finding that operating out of our home is becoming more and more difficult," remarked Fran. "We are seriously considering opening a store outside our home."

Besides running her successful business, Fran has been on the Board of Directors of the Manitoba Jewellers Association for the last five years. She is also active on the Parish Council of Our Lady of Queen of Poland, Beauséjour and is the chairperson of the Liturgy Committee. She has been president of the Catholic Women's League twice and went up to provincial president.

Fran has been married to Syl for 35 years and the family has lived in Oakbank for 30 years. A mother of five and grandmother to six, she feels very blessed with



her success

The prestigious award Fran received is presented to outstanding women entrepreneurs as an opportunity to recognize today's pace setters, who will set a shining example to tomorrow's emerging business leaders.

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Richard Wagamese, *First Nation Messenger*

It was almost 10 years ago when I learned what unity meant to our people. It was the Mohawk Summer of 1990 when Canada and the world were blatantly introduced to the absolute idea of our sovereignty. Oka was a battleground and the rumble of tanks through the streets and the image of the Canadian army aiming its guns at its own citizens changed the fundamental idea of Canada forever.

When the Mohawk people made their stand in The Pines it stood for the unending pursuit of Aboriginal rights in Canada. It marked the first time in modern history that a Native group stood up for itself against the imposed might of the white and the right. It was



warriors wearing masks. She explained that Aboriginal people had always painted their faces for battle but it was more a sign of recognition of an individual warrior's spiritual sense than a quest for anonymity. She also went on to say that guns were neither spiritual nor traditional weapons and our process for resolution should not include them.

Nothing she had to say denigrated or denied the Mohawks' right to defend themselves. She merely expressed a valid individual opinion. But she was attacked. Harshly. I sat and listened while one by one the rigid thinking of our companions was unleashed upon her and I watched as her face and spirit sank in the onslaught. Accused of being less than Aboriginal, of being a sell-out, of insensitivity, and outright denial she walked out embarrassed, ashamed, and angry. So much so that she was never seen in the Native community again.

We lost a valuable spirit then. And in the face of political turmoil and change we risk losing more when we deny each other the strength of our convictions.

Because there is no one perfectly Aboriginal way of thinking. There is no one absolutely Native approach to life and situations. There is only experience and interpretation — and there are only the voices that come from that mix.

It is those voices we need to hear if we are to seek and find unity for Native nations. We come together by virtue of our desire for the security of our people and sometimes it's necessary to disagree in order for a consensus to occur. When a dissenting voice is heard it must be listened to — regardless. If not we risk the loss of hearing something which might ultimately enable us to make a better decision — a life-changing and culture-saving choice.

Unity is born in frank and earnest discussion and it is fostered by a shared faith and belief in ideals. The entire reason this country was intact and whole when the settler nations arrived was because of our unflinching sense of democracy, our ability to allow ourselves and our individual nations the right to express and define themselves. And that should not change.

Richard Wagamese is one of Canada's foremost Aboriginal writers. Much of his writing incorporates the rich beauty and culture of his Ojibway ancestry in an easy flowing style that has made him an award-winning journalist.

Best wishes to the First Nations community on achieving all your goals on the education pathway

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a warrior action — strong in its assertion of rights and unflinching in its determination to see those rights recognized, affirmed and accorded. It brought an unprecedented solidarity to Native nations solely by the virtue of its integrity.

It also sharply divided us.

I was a working journalist then, employed by a major Canadian daily and responsible for producing columns on the lives and issues of our people. Because of the scope of that job I was blessed with the opportunity to meet and share with Native people from all areas of the country and all walks of life.

Ten of us sat in a Calgary restaurant and discussed the effects of the Mohawk action. Generally we all agreed with its intent and political rightness. But there was one dissenting voice. She was a woman who had spent her entire life working for the forward advancement of her people. Because of this she had a legitimate right to claim for her views.

She told us she did not agree with the idea of

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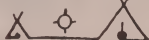
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We all have ideas. An entrepreneur is a person who has learned how to turn his or her ideas into money. Very few ideas are worth millions, but all ideas have some value. Some ideas can be used to start a new business. Other ideas can be sold to existing businesses. Existing businesses pay thousands of dollars for good ideas and pay a few hundred dollars for lesser ideas.

If you are going to use an idea to start a business, you have to protect your idea or others will copy you. If you are selling your idea to an existing business, one of the factors they look at in determining what to pay is whether the idea has been "protected" or is "protectable."

Ideas are protected in the following ways:

- "Patents" are used to protect solutions to problems. The solution may be in the form of a new tool, a new machine, or a new method of tackling the problem.
- "Designs" are used to protect the appearance of articles, such as lamps, tables and chairs.
- "Trade marks" are used by businesses to attract the attention of customers, such as product names, logos, and slogans.

• "Copyrights" are used to protect works of art, photographs, and written documents, such as stories.

It is useful to know that there are ways to protect your ideas if you come up with one that may be worth money.

In order to talk to others about your idea, without losing it, have them sign a "secrecy agreement." In the secrecy agreement they agree that the idea is yours and that they will not tell anyone or use the idea without your permission. This enables you to check out whether your idea is workable and can be made for a reasonable price. It also enables you to approach an existing business to "sell" your idea without worrying about someone stealing your idea.

If you have an idea, check on the internet to see if the idea has been tried before. Two web sites worth checking out are the United States web site for Patents and Trade Marks www.uspto.gov and the Canadian web site for Patents and Trade



Marks cipo.gc.ca.

This Entrepreneurial Education feature has been prepared for Alberta Native News by Doug Thompson of Thompson Lambert. Web site thompsonlambert.ab.ca.

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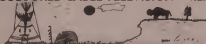


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Aboriginal Peoples Television Network launched

Canada's newest national television network, the Aboriginal Peoples Television Network (APTN), was launched across the country this month, offering television viewers a glimpse into the rich variety and texture of Aboriginal life across this country and around the world.

Programming will be insightful, entertaining and will feature cutting-edge documentaries, the arts and historical series offering a truly original viewing experience.

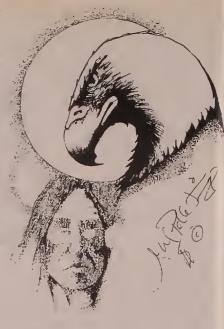
APTN viewers will be entertained and informed by

the variety and quality of programs being offered including hard-hitting documentaries like *Deep Inside Clint Star*, a provocative look at young Aboriginal people and their candid views of relationships, history and urban life. APTN will also broadcast the television premiere of *The Gift*, a thought-provoking documentary exploring the sacred relationship between Aboriginal peoples of the Americas and corn, as the first of many APTN Special Presentations. The network's *First Film* series will profile distinctive releases from the National Film Board as well as powerful pieces by award-winning Aboriginal producer Alanis Obomsawin including *Kanehsatake: 270 Years of Resistance*.

APTN's collection series, *Our People*, will profile Aboriginal people, places and events and international Indigenous programming will have a place on the schedule, including features from the U.S., Australia and New Zealand. APTN will broadcast the North American premiere of New Zealand's *Greenstone*, an historical mini-series about love, war and the clash of two cultures.

Canada's newest network will also feature current affairs programming and magazine-style series from across the country including *Nedaa* (Yukon), *Sharing Circle* (Manitoba), *Aboriginal Voices* (national), *Labradorimut* (Newfoundland) and the daily northern Aboriginal news program *CBC Igloaqa* from Nunavut. APTN will appeal to children across the country with *Takugina*, a popular children's program from Nunavut, and other children's programming.

APTN has evolved from Television Northern Canada (TVNC), an Aboriginal television network that has been broadcasting northern and Aboriginal programming from the Yukon to northern Labrador since 1991. Available to nearly 8 million Canadian households with cable as well as direct-to-home and wire-



less service customers, APTN will broadcast programming by and about Aboriginal people each day from 9 a.m. until 3 a.m. Eastern Time. Approximately 60% of the network's programs will be broadcast in English, 15% in French and 25% in a variety of Aboriginal languages.

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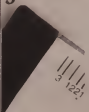
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About Our Cover

First Nations' Spirit Appaloosa Horse by Denise Le Blanc

Our cover artist Denise Le Blanc was born in 1971, in Woodstock, Ontario. During her travels throughout North America she developed a true love for this land, its wildlife as well as the Métis and First Nations Peoples.

Upon discovering in her heritage a rich mixture of Micmac, Iroquois, French, and Celtic blood that races passionately in her spirit, Denise began to focus her many talents on preserving the images of her Métis ascendants' diverse cultures. These images often portray myths, legends and visions.

Denise says "Creating art, (for me) is a conscious act of communicating higher levels of good thoughts and awareness with our natural and spirit realms, even the Creator. Subtle symbols, animals and vibrant colours reflect their spiritual powers, reminding us of our inherent responsibilities for Mother Earth and all of her children."

In the years to come, Denise will continue studying her cultures, art, political, social-economical, and environmental issues. Her quest for the spiritual enlightenment of all Peoples will continue to be reflected in her works, which include watercolour and multimedia paintings, carvings and ancient sacred arts.

Some of her works are on display at the Centre d'art Visuels de l'Alberta, Traditions, Portage College, Lac La Biche and the Chamber of Commerce Tourist Centre on Wye Road in Sherwood Park. Denise's works are also published on a regular basis in *Alberta Native News*, (including some poetry).

The art which appears on the cover of this month's



Alberta Native News is *First Nations' Spirit Appaloosa Horse* by Denise Le Blanc. Of this art Denise writes, "Having been brought to the Americas by the Spaniards, the horse changed First Nations peoples lives forever.

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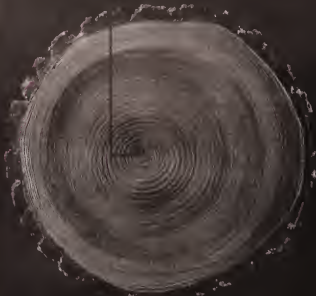
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